

A True and Faithful
ACCOUNT
OF THE
RELIGION & MANNERS
OF THE
MAHOMETANS.

In which is a particular
RELATION
OF THEIR
Pilgrimage to *Mecca*,
The Place of *Mahomet's* Birth;

And a Description of *Medina*, and of his
Tomb there: As likewise of *Algier* and
the Country adjacent; and of *Alexan-*
dria, Grand-Cairo, &c. With an Ac-
count of the Author's being taken
Captive, the *Turks* Cruelty to him, and
of his Escape. In which are many
Things never publish'd by any Histo-
rian before.

The SECOND EDITION.

By JOSEPH PITTS of *EXON*

L O N D O N:

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THE O. O. A.

James M. Smith

MANITO METERS

ИСТАВЛЯЮ



BY JAMES H. HARRIS

1914



To the H O N O U R E D
W I L L I A M R A Y, Esq;
Late CONSUL of Smyrna.

S I R,



Humbly beg your Leave to lay
the following Sheets at your
Feet, as the best Acknowledg-
ment I can, at present, make,
for the great Kindnesses You
shewed me at Smyrna.

S I R,

Next to Almighty GOD, I am indebted to
You, who so readily ventured your Life to pro-
cure my Liberty. I am sensible what Hazards
You ran, to facilitate my Escape; and I am
at a Loss how to express my Sense of so great
a Favour and Benefit.

THE DEDICATION.

*With what sympathizing Goodness did
You allay those Fears and Terrors I lay un-
der when I design'd to make my Escape? Your
good Book You lent me did much support me :
And your Noble and Generous Pity to me up-
held me amidst all my Discouragements.*

*'Tis through your Means that I once more
breath in English Air ; 'tis by your Means
that I enjoy the G O S P E L : Through You
I am deliver'd from Mohamet, A Privi-
lege greater than my Life it self !*

*I can never make You suitable Returns for
the Obligations You have laid on me : But
G O D is able to recompence You ; and my
constant and earnest Prayers to Him shall be
for your Welfare, Honour, and Prosperity, in
this World, and immortal Happiness in the
next.*

*I want Words to express my Sentiments
of your past Kindnesses and Favours, and to
implore Your Pardon of this my Boldness, in
offering to You this poor Testimony of my Gra-
titude : Which, if You shall please to forgive,
and accept of this mean Offering, I shall reckon
it one of the happiest Circumstances of my whole
Life, that I have an Opportunity of thus de-
claring, that*

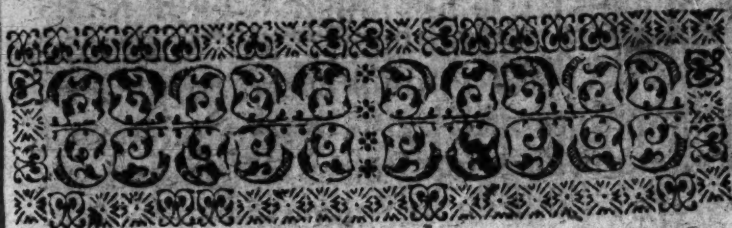
I am,

HONOURED SIR,

Your most Oblig'd, most Devoted.

And most Obedient SERVANT,

Joseph Pitts.



THE PREFACE.

IT may be thought, Presumption in me to put forth this little Book, *Of the Religion and Manners of the Mohammetans, &c.* after so many Great and Learned Men, and Travel-
lers, capable of making their Observations with the greatest Exactness, have publish'd on the same Subject: And indeed I thought an Offer towards a Publication of my poor *Memoirs* to be so; but I was importun'd by many of my Friends to write the following Account; and upon a serious Consideration of the *Intent* of their Requests, I was induced to do it: hoping thereby to do some Good to one or other, and also make some manner (at least) of *Restitution* and *Rapara- tion* for my past *Defection*.

The P R E F A C E.

I may undergo the Censures of some, but I hope not of the best and most candid Men. I do not pretend to give an exact and methodical Account of what I have observ'd; for I cannot pretend to the Abilities that are required for a Person that writes such an History. Only I beg Leave to say plainly, I have the most valuable Qualification of an *Historian* on my Side, *i. e.* Truth.

I never thought, till importun'd thereto, of exposing my *Observations* to the Publick View: I had many Objections in my self to the contrary, and great *Reluctancy*, which the Reader may guess at. But I have now lanch'd out, and therefore intreat the Reader, that he would first pass by *the Inexactness of the Method*, secondly *the Meaness of the Style*, and thirdly *the Errours* that happen to be seen, tho' I know of none material.

One thing I will desire of the *Learned Reader*, which is, that if the *Arabick Words* in any Place be not rightly written, he will please to take Notice, that I aim'd at the Vulgar Sound of the Word, and writ as near as I could to their Way of speaking it; And moreover, I can't pretend to a Perfection in the *Arabian Language*. If I happen in any Place to be mistaken in Point of Time, it is not
will-

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wilfully done ; and therefore I hope the Reader will pass it by.

I might have contriv'd it so as to have made a much bigger Book of it, if I had thought fit, but I was willing that it should be for every body's Reading ; and therefore I was unwilling to make the Price too great.

I have hinted at some Mistakes in Authors, who are Persons of great Learning and Worth, and whose Names I acknowledge my self unworthy so much as to mention, were it not for the sake of *Truth*, which ought to be the dearest thing in the World to every Man ; and upon that account alone I have made bold to mention some things in which I am sure they are misinform'd. What I speak I know to be true, and have not recited Things meerly upon Hear-say.

I question whether there be a Man now in *England* that has ever been at *Mecca* ; and if I were assured of it, yet I would never take Encouragement from thence to tell the World any thing but *Truth* ; if I should, I am sensible it would be but a bad Testimony of my Repentance for my *Apostacy*, and I dread the *Thoughts of so doing* : So that the Reader may be assured of my Sincerity in the following *R-lation*.

But

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But alter all, 'tis not to be expected but that I shall come under the Censures and Réproaches of some ; yet this is my Comfort, *Who is there that ever publish'd a Book of this Nature and did not come under Censure ? You must give him Leave* (say they, in a way of Proverb) *Travellers must be allow'd to tell what Stories they please ; 'tis better believe what he saith than to go and seek out the Truth of it !* I have born much more than this e'er now ; but Censure is no Proof. If I have committed any *Errour*, it is an *involuntary* one, and I shall be glad to be inform'd of it, and will correct it : But for such Men as are *partial* in their Censure, or Criticks at random, and find Fault for the sake of finding Fault, I think those are more unreasonable than the People I came from, and therefore I desire no Familiarity with them.

In the Sixth Chapter, which contains an Account of the *Mohammeteran* Faith and Worship, it behov'd me to be as exact as possible I could ; and there is nothing material, as far as I can remember, that I have omitted, unless it be in p. 53. where the first of the Practical Duties, as I call them, should be set down ; *Seun et Meck*, i. e. to observe Circumcision ; and so on to 2d, 3d, &c. This Omission is among the *Errata*.

The

The PREFACE.

The Seventh Chapter, which treats chiefly of the *Mohammetans* Pilgrimage to *Mecca*, where *Mohammet* was born (*Tho' some deny that he was born there, yet it is universally believed among the Turks*) and of their Visit at his Tomb at *Medina*, I think it to be very exact as to Truth, tho' the Method and Wording may need an Apology.

How many Stories have been scatter'd about in the World concerning *Mohammet's Tomb*? As of its hanging up by the Vertue of a Loadstone, &c. which are all as false as any thing can be.

The Story of the Pigeon, which was said to be taught by *Mohammet* to pick Corn out of his Ear, which the Vulgar took to be the Whispers of the Holy Ghost, hath no better Foundation, than ever I could learn, than a Castle, or his Tomb, in the Air. And since I came from *Algier*, I have seen many Books, some of which have treated of *Algier* in particular, and others of the *Mohammetan* Religion in general, which are stuff'd with very great Mistakes. I speak not this to raise a Value to my self in what I have here written, for I protest I am ashamed, and in pain about publishing it, notwithstanding the Encouragement and Importunity my Friends have used towards me: because I am sensible I want Ability

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Ability to do a Thing of this Nature as I ought. But whatever the Success of this Book may be, I declare my principal End in its Publication is giving Glory to GOD, by whose gracious Providence I am releas'd from *Slavery*, and returned into my own Native Country, where there are no *Means of Salvation wanting*; and where the *Blessed Doctrine of Jesus is Establish'd, and the Holy Trinity Ador'd*.

It is a Shame indeed to *Christians*, to take a View of the Zeal of those poor blind *Mohammetans*, which in the following Account, will be found to be in many Things very strict. If they are so strict in their false Worship, it must needs be a Reprimand to *Christians* who are so remiss in the True. And I pray GOD they may take the Hint, and learn thereby to bless the Goodness of GOD, that he hath continued his Gospel to them, while such a vast Part of the Globe is devoted to a vile and debauch'd *Impostor*.

'Twas, as I have read, the many *Heresies and Divisions*, and *Blasphemous Errors*, broach'd in that Age, that provok'd GOD to deliver the *Eastern Churches* over to cursed *Mohammet*, and to remove the *Candle-stick out of its place*. GOD grant the same Cause may not have the same
direful

The P R E F A C E.

direful Influence on us ; but that all professing Christianity may both entirely believe the *Doctrine* of our blessed Saviour, and sincerely conform their *Practice* to their Belief. And tho' the former in some *Instances*, may seem difficult to Reason, and the latter to corrupt Nature, yet both duly and humbly considered, will be found to be our *Rational Service*. And, according to the best of my Capacity, I see not much difference between a Man's refusing to Embrace and Believe the *Mysterious Doctrines* of our Religion, because they exceed his Reach and Comprehension, so long as they are clearly reveal'd ; and his denying to obey the *Practical and Moral Precepts* of Christianity, because some of them are not suited to his *Humour and Complexion*, and adapted to his own *Scheme*. We must have a *New Religion* to please all ; but the *Old* must and will stand, in spite of the *Gates of Hell* : For our Lord hath assur'd us, that *they shall not prevail against it* : And that he will be with his Church to the End of the World, wheresoever it may be transplanted for the Sins of Men.

I shall a little further trouble the Reader's Patience, in recommending to all Parents an *Early and Religious Education* of their Children ; and that they take all imaginable Care that they do betimes,

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in their tender Years, instruct them well in the *Principles of Christianity*: For I am truly apt to think, had I my self had as little Knowledge as some have, that are taken Slaves, I had been for ever lost. And I am verily persuaded, that many poor ignorant Souls which have turn'd *Mohammetans*, would never have done what they did, had they been Catechized as they ought: No Man knows how far the Benefit of a good and pious Education extends.

One thing more, and I have done; which is this: I think my self obliged to make my *Apology* for calling the *Turkish Imam*, or *Emam*, Priest, and their *Masques*, Churches: But I hope the Reader will pardon it, because I knew not well, otherwise, how to express my self so as to be understood.



A FAITHFUL
ACCOUNT
 OF THE
 RELIGION and MANNERS
 OF THE
Mohammets, &c.

CHAP. I.

Containing an Account of the Author's being taken: Of an Insurrection designed by the Slaves, but disappointed: Of the Manner of selling Slaves in Algier.



WHEN I was about Fourteen or Fifteen Years of Age, my Genius led me to be a Sailor, and to see Foreign Countries (much contrary to my Mother's Mind, tho' my Father seem'd to yield to my Humour): And after having made Two or Three short Voyages, my Fancy was to range further abroad; for which I sufficiently suffi'd,

fer'd, as in the Sequel of the Story it will appear. Having Ship'd my self *Easter-Tuesday*, Anno 1678, with one Mr. George Taylor, Master of the *Speedwell*, of *Lymson*, near *Exeter*, (Mr. Alderman *George Tuthill*, of *Exon*, Owner) bound to the *Western Islands*, from thence to *Newfoundland*, from thence to *Bilboa*, from thence to the *Canaries*, and so Home (had God permitted). We got safe to *Newfoundland*; and our Business being ended there, with a fair Wind, we put out for *Bilboa*; and, after we had been out about 40 Days from *Newfoundland*, coming near the Coast of *Spain*, (which we knew was the Place where the *Algerines* used to haunt for poor Ships that come from the Westward) we look'd out sharp for Ships, avoiding all we saw, but especially did we look out in the Morning at Sun-rising, and in the Evening at Sun setting. The Day in which we were Taken, our Mate, Mr. John Milton, was early at Top-mast-head, and cried out, *A Sail!* The Master ask'd him, *Where?* *At Lee-ward* (reply'd the Mate) *about 5 or 6 Leagues*. And so, (to be brief in my Relation) about Mid-day, being almost overtaken by them, (the Enemy being but about a Mile Distance from us) our Master said, *It will be in vain for us to make our Flight any longer, seeing it will be but an Hour or two e'er we shall be Taken, and then probably fare the worse, if we continue our Flight*. I may leave any Person to judge what an heartless Condition we were in; but still we could not forbear kenning the Ship, that unwelcome Object, who Devil-like was eager in the Pursuit of us. All Hope now failing, and then

being no Place for Refuge, we hawled up our Sails, and waited for them. As soon as the Pyrate came up with us, the Captain being a *Dutch Renegade*, and able to speak *English*, bid us hoist out our Boat; which we could not do without much Trouble and Time, by reason that, a few Days before, one of our Men, in a great Storm, was wash'd over-board, and I myself was scalded, and disabled for Working, so that we had but Four Men that were Able: And therefore, before we could make half ready our Boat, they came a-board us in theirs. I being but Young, the Enemy seem'd to me as monstrous ravenous Creatures; which made me cry out, *O Master! I am afraid they will kill us, and eat us!* No, no, Child, said my Master, *they will carry us to Algier, and sell us.*

THE very first Words they spake, and the first Thing they did, was Beating us with Ropes, saying, *Into Boat, you English Dogs!* And, without the least Opposition, with Fear, we tumbled into their Boat, we scarce knew how. They, having loaded their Boat, carried us a-board their Ship, and diligent Search was made about us for Money, but they found none. We were the first Prize they had taken for that Voyage, and they had been out at Sea about Six Weeks. As for our Vessel, after they had taken out of her what they thought fit and necessary for their Use, they sunk her; for, she being laden with Fish, they thought it not worth while to carry or send her home to *Algier*.

ABOUT Four or Five Days after our being thus taken, they met with another small *English Ship*, which came also from *Newfoundland*,

land, with five or six Men aboard, which was served as ours was. And two or three Days after that, they espied another small *Englisk* Vessel, with five or six Men aboard, laden with Fish, and coming from *New-England*. This Vessel was at their first View of her some Leagues at Windward of them, and there being but little Wind, and so they being out of Hopes of getting up to her, they us'd this cunning Device, (*viz.*) They hawled up their Sails, and hang'd out our *Englisk* King's Colours, and so, appearing Man-of-War-like, decoyed her down, and sunk her also.

TWO or Three Days after this, they took a fourth little *Englisk* Ship, with four or five Men aboard, laden with Herrings, of which they took out most part, and then sunk the Ship.

AND last of all they met with a small *Dutch* Ship, with seven Men, laden partly with Pipe-Staves, which Ship also they sunk. This Ship was, as the before-mentioned, at a great Distance Windward from them when first espied, and they us'd the like Stratagem to decoy her down, *viz.* by putting up *Dutch* Colours. But when the *Dutch-man* came so far, as near about Half a League from him, and perceiving him to be a *Turk*, he then began to loof up with all his Sail, but to no purpose, for e'er it was Night he was overtaken.

THIS being a Summer's Voyage, in which Season of the Year their Ships are usually but very badly Mann'd, [The Reason is, because of their Camps being out at this Time of the Year; of which hereafter.] I think, the *Algerines* had not above Thirty or Forty Fighting Men

Men aboard; insomuch that there was a great Inclination amongst us to rise, and venture our Lives for our Liberty. And we had no small Encouragement, considering that we were near Thirty new-taken Slaves, besides there were between Twenty or Thirty Old Slaves brought with the Pyrate out of *Algier* [*For such they usually bring to sail the Ship, and to do all the Ship's Work for them, while the new Slaves are put into Irons in the Hold, and for a Month's Time not able to stand on their Legs, nor to come upon Deck, being confin'd either to sit or lie down, without the least Provision of Bedding to ease themselves*]. In this sorrowful Case we were, insomuch that we were almost weary of our Lives: For, you may imagine, that the Food we had to sustain Nature was answerable to the rest of their Kindness; and indeed this, generally, was only a little Vinegar, (about five or six Spoonfuls) Half a Spoonful of Oil, and a few Olives, with a small Quantity of black Bisket, and a Pint of Water, a Day.

Well, as I hinted, a Platform was laid for our Mutinying, and the Old Slaves were as fully resolv'd as the New; the *Purtezara* (which is, as we may call him, the *Boatswain's-Mate*) an *Englissman*, who had the Rigging, and other Iron-work, in his Disposal, being of the Confederacy, and to supply all the rest with some Weapon or other: And, as I think, the first Adviser of an Insurrection was one Mr. *James Goodridge*, now of *EXON*, who was one of the Old Slaves, and a Cabin-Servant; and in order to it brought down two naked Swords, and a Pair of Pincers to loose the Iron Bar on

which we were shackled. All this while none of the *Spaniards*, or *Slaves* of other Nations, knew any Thing of our Design; and we so ordered it, for Fear we should be discovered by them, that only the *English* and *Dutch* were privy to it. The Night being come when we were resolved to Rise, and in order thereto had loosned the Iron Bar on which we were shackled, the Heart of the *Dutch* Master flagg'd, and so a Stop was put to our Design: Whereas, had we been all unanimous, the Thing might, and would undoubtedly, have been accomplished, with a great deal of *Honour* and *Profit*: For it was in the Time of *Ramazan*, (their Month of Fast, of which hereafter) when they eat Meat only by Night; and therefore, in the Morning, somewhat before Day came, they would in all Likelihood be all fast asleep. This was the Time when we design'd to put our Design in Practice; but the Divine Providence had further Tryals for us (especially for me) to undergo, as will appear in the Progress of this History.

And now with a fresh Westerly Wind we enter'd the Straights by Night, which the *Algerines* seldom attempt to do during their Wars with us, fearing our Men of War. When we came almost in the Sight of *Algier*, the Boatswain of the Ship was order'd to loose the *Slaves* that were in Irons; who coming down with a Candle, and finding that the Key that was put into the End of the Iron-Bar was broken, O ye *English* Dogs, said he, what, your Design was to rise! And after we were loos'd & brought upon Deck, he presently told the Captain of it, who immediately fell into a ve-

ry great Rage, and caused Mr. *John Melton*, of
Lymson, our Mate, (who sat at the End of the
 Bar on which we were shackled, and so was
 suspected to open the Key, as indeed he did)
 to be called forth to the *Bastinadoes*; and he
 was forthwith laid down on the Deck, and had
 his Arms turned and held behind him, one
 Man sitting on his Legs, and another at his
 Head; and in this Posture the Captain, with
 a great Rope, gave him an Hundred Blows on
 his Buttocks; but he would not confess the
 Fact, generously choosing rather to suffer him-
 self, than to bring us all under the *Bastinadoes*
 also. We, being now brought into our unde-
 sired Haven, viz. *Algier*, were carried ashore
 to the Captain's House, and allowed nothing
 but a little Bread and Water that Night. The
 next Morning, (as their Custom is) they drove
 us all to the King's, or Dey's, House, where the
 Dey makes his Choice; and takes the *Pengick*,
 i. e. the Eighth Part of the Slaves for the Pub-
 lick Use, as also the Eighth Part of the Car-
 go. After which, we were all driven from
 thence to the *Battistan*, or Market-place, where
Christians are wont to be sold. There we stand
 from Eight of the Clock in the Morning until
 Two in the Afternoon, (which is the limited
 Time for the Sale of *Christians*) and have not
 the least Bit of Bread allowed us during our
 Stay in the Market-Place. Many Persons are
 curious to come and take a View of us while
 we stand exposed to Sale, and others that in-
 tend to buy to see whether we be *sound* and
healthy, and fit for Service. The Taken Slaves
 are sold by Way of *Auction*, and the Cryer en-
 deavours

deavours to make the most he can; and when the Bidders are at a stand, he makes use of his Rhetorick. *And, saith he, behold what a strong Man this is! what Limbs he has! He is fit for any Work. And see what a pretty Boy this is! No doubt his Parents are very Rich, and able to redeem him with a great Ransom.* And with many such-like fair Speeches does he strive to raise the Price. After the Bidders have done bidding, the Slaves are all driven again to the Dey's House, where any that have a Mind to advance above what was bidden at the *Battistan* may, and whatsoever exceeds the Bidding at the *Battistan* belongs not to the *Pickaroons*, but goes to the Dey.

A S to the City of *Algier*, for its Scituation and Building, it is scituated on the Side of an Hill, and its Walls are adjoining to the Sea. The Tops of the Houses are all over white, being flat, and covered with Lime and Sand, as Floors. The Upper Part of the Town is not so broad as the Lower Part, and therefore at Sea it looks just like the Top-sail of a Ship. It is a very strong Place, and well fortified with Castles and Guns. There are Seven Castles without the Walls, and Two Tire of Guns in most of them: But in the greatest Castle, which is on the *Mole* without the Gate, there are Three Tire of Guns, many of them of an extraordinary Length, carrying 40, 50, 60, 70, yea 80, Pound Shot. Besides all these Castles, there is at the Higher End of the Town, within the Walls, another Castle with many Guns. And moreover, on many Places on the Walls, towards the Sea, are great Guns planted. *Algier* is well Wall'd, and surronded

ded with a great Trench. It hath Five Gates, and some of these have Two, some Three other Gates within them, and some of them plated all over with thick Iron. So that it is made Strong and Convenient for what it is, a *Nest of Pyrates.*

ABOUT Ten or Twelve Mile off *Algier*, to the Westward, is a pretty little Town called *Bleda*, accomodated with *fine Gardens, full of all manner of Fruits, and Plenty of Water*; in-
somuch, that there are upon the River *Grist-Mills*, which is such a Rarity as I seldom or never saw in any other Part of that Country. In this Town I lived many Years with my second *Patroon*. It lies in a spacious and pleasant Plain call'd *Mateeja*, adjoining to an high Mountain, on which live a rude Sort of People called *Cabyles*, who speak a Language different from that of the *Turks* or *Moors*, of whom I shall speak a little more hereafter.

THIS Town lying so near to *Algier*, and being so exceeding Pleasant and Delightful, many *Turks* Marry and reside there; so that there is no Need of keeping Garrison there, as they do in most other Towns within the Territories of *Algier*. This *Mateeja*, or Plain, contains about Twenty Miles in Length, and Six or Seven in Breadth. It is very Fruitful, and abounds with many handsome Farm-houses. There are several Markets weakly kept on this Plain. The *Turks* do frequently, for their Diversion, take their Muskets, and make a Progress, Two or Three in a Company, thro' this Plain, for Ten or Twenty Days Space, living at free Quarter at one Farmer's House or other

other, none daring to refuse them ; and many Times they abuse their Wives too. These and many more Injuries and Abuses the poor *Moors* suffer from the *Turks* of *Algier*, which makes them very uneasy under their Government : Insomuch that I have often heard them say, *That they wished that the Christians would come and take Algier*, assuring themselves that they should have better Usuage from them.

FARTHER West, almost a Day's Journey, is a Town called *Myllicana*, a small but handsome Town. West of *Myllicana*, about Fifteen Mile, is another Town called *Mazuna*, where the *Turks* keep Garrison. Farther West, about Three or Four Days Journey, is a Town called *Mustegollem*, where the *Turks* keep Garrison also. And the farthest Town in the Western Territories of *Algier* is *Tillimsan*, a Town of great Note in former Days, before *Mokammet* began his Imposture. And indeed, by its strong Walls and Gates, and the Ruins thereof, which I saw, it seem'd so to have been. This is a Place abounding in all Sorts of curious and delicious Fruits. And the Women and Boys here are reputed the Fairest and most Beautiful in all the *Algerine* Dominions, even to a Proverb. Here the *Turks* keep Garrison also. When I went into their great Mosque, I admired the great Door thereof, which was a Folding Door, and all solid Brass, or Bell-metal, with curious Workmanship wrought on it. This great Gate, they say, was found by the Sea-side, supposed to be some Wreck, and was brought by a Marabbot, on his Shoulders, from the Sea-side, to *Tillimsan*, which is about Twenty Miles.

Miles. Which *Marabbot* lies intomb'd just before the said great Door.

T O the Northward of *Tillimsan*, joining to the Sea, is a strong Fortified Town call'd *O-ran*, held by the *Spaniards*, of which I shall speak anon.

E A S T W A R D of *Algier* there is scarce a Town worth taking Notice of, (for I have frequently travell'd it) 'till we come to *Constantine*, which lies above Two Hundred Miles from *Algier*. This is the greatest and strongest Town they have in all the Eastern Parts of their Dominions. It is scituated on the Top of a great Rock, so that it needs no Walls for its Defence. It's difficult for Horses to get up to it, the Way being Steps hewn out in the Rock. Here likewise the *Turks* keep Garrison, and the *Bay* hath his Dwelling-House. The usual Way of Executing Great Criminals here at *Constantine* is Pushing them off the Cliff. About Two Days Journey East of this Place is another Town adjoining the Sea, called *Beladernah* by the *Moors*, but in our Maps *Bona*; a Sea-port Town for small Vessels or Gallies. 'Tis a Walled Town, very Fruitful, and hath a strong Castle built on the Top of an Hill, in which also the *Turks* keep Garrison.

A few Leagues East of *Bona* is a little Island, which is inhabited by the *Genoese*, whose chief Employment is Dragging for Coral. Both the *Algerines* and *Tunisens* claim a Right to this Island; therefore the *Genoese* pay Tribute to each. I know not certainly how much they pay, but, if I mistake not, it is an Horse-load of Coral every Two Months to each. The

Turks

Turks being unskilful in Fishing for this Coral, for their Profit permit the *Genoese* to dwell here, and have the free Enjoyment of their own Religion.

WESTWARD of *Bona* is a little Town call'd *Cool*; and Westward of *Cool* another call'd *Bugia*, lying also by the Sea side, where the *Turks* likewise keep Garrison. Here Sir *Edward Sprague*, in the Year 1679, destroy'd several of their Ships which were got under the Castle for Protection, which plaid briskly on the *English* with their Cannon.

ONE Word or two of the Southern Part of the *Algerine* Territories. South, or rather South-East, about Three or Four Days Journey, are Two Towns, the one called *Piscrec*, the other *Zammora*, both Garrisons. They lie near to the *Sabra*, or Desert, which is all Sand, and therefore produces no Sort of Fruit but Dates, which always prosper best in Sandy Countries.

CHAP. II.

Containing an Account how the Algerines behave themselves at Sea: And their Superstitious Addressing the Marabbots for Success

IN this Second Chapter I shall give you some Account of the *Algerines* Manner at Sea.

First of all, when any Ship comes home from Cruising, with all Expedition they take all Things out, Ballast and all, and then ca-

reca

reen again, and tallow all under Water to the very Keel. Having so done, they take in all again as fast as they can; and when they are ready and fit to put to Sea, a Signal is given for any that will come on board; and they refuse none that offer themselves, whether they be able or unable, old or young. The Gunners have Two Parts or Shares of what is taken, & the Soldiers likewise; and the Slaves that labour, some Two, some Three, and some Four, but it goes to their Patrooms; and all the rest have One Part.

THE Guns being fired, they all take their Leave of their Friends, saying, *Allah smorla dick*; i. e. I leave you with GOD: Their Friends usually return, *Allah Deumlik weara*; i. e. God give you a good Prize. And here is to be noted, That if there be several Ships go out together, then the Captain who was first register'd is Admiral of the said several Ships; and none can be register'd a Captain, until he can bring in Eight Christian Slaves, that so the Governour may have the *Pengick*, i. e. The One Eighth. And every such Captain has when he dies, in Honour of him, an *Ancient-Staff* set up at the Head of his Sepulchre; and every Sabbath-day, which with them is the Friday, his surviving Relations hang up their Flag on it; and this they do for many Years after his Decease.

AT their Return from Sea, if they have gotten any Prize, then all the Slaves and Cargo are sold by Way of Auction; and all Sorts of People, whether Turks, Moors, Jews, or Christians, have their Liberty to advance in bid-

ding ; and after the Money is paid which is bid, then every Person receiveth his Part or Parts. The *Algerines* are a very *timorous* Sort of People, willing to sleep in a whole Skin, and therefore care not how little they fight ; but shew themselves *wonderously valiant* upon poor small Merchant-men : But many Times they have made such bold Attempts on great Merchant-men, and have come off with Shame and broken Bones. And this is not much to be admired at, because they have no Order in their Engagements, neither is there any Punishment for such of the Inferiour Soldiers as fight not.

THEY dread much our *English Men of War*, for when we have War with them, they will never venture in or out the *Straights-mouth* by Day-time, but only in the Night-time, and that when they have a brisk fair Wind ; and they were more especially afraid to do it when *Tangier* was ours. But if they have Peace with Us, tho' they have War with all *Christendom* besides, they will then not scruple to pass the *Straights-mouth* by Day more than by Night.

I have often heard them say, That there are none like the *English* to give them chace : For as for other Ships, say they, when they chase us a while, and see no great Probability of soon overtaking us, they will give over their Chace ; but as for the *English Infidels*, they will chase Three Days after they have lost us.

WHEN they are in the *Straights-Mouth*, they make a Gathering of small Wax Candles, which they usually carry with them, and bind in a Bundle, and then, together with a Pot of

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Oil, throw them overboard, as a Present to the Marabbot, or Saint, which lies intomb'd there on the Barbary Shore, near the Sea, and hath so done for many Scores of Years past, as they are taught to believe; not in the least doubting, that the Present will come safe to the Marabbot's Hands. And if at any Time, they happen to be in any great Strait or Distress, as being chased, or in a Storm, they will gather Money, and do likewise. When this is done, they all together hold up their Hands, begging the Marabbot's Blessing, and a prosperous Voyage. When they are in a Storm, or chased, as aforesaid, they usually light up a-bundance of Candles, in Remembrance of some dead Marabbot or other, calling upon him with heavy Sighs and Groans, At such Time they gather Money, and wrap it in a Piece of Linnen-Cloth, and make it fast to the Ancient Staff of the Ship, so dedicating it to some Marabbot or other, and there it abides 'till the Arriyal of the Ship; and then they bestow it in Candles, or Oil, for to give Light, or in some Ornament to beautify the Marabbot's Sepulchre. For these Marabbots have generally a fine Room built over their Graves, resembling in Figure their Mosques, or Churches; and this little neat Room is very nicely cleansed, and well look'd after. There are several of them about Algier, to which the Women on Fridays flock to pay their Visits, and perform their Salab or

*Here's true Sergius,
This is exactly Ora
pro nobis, and indeed
their whole Religion
is a Miscellany of Po-
pery, Judaism, and
the Gentilism of the
Arabs, as may be seen
in Dr. Prideaux's ex-
cellently-written Life
of Mohamet.*

Prayer, begging of the *Marabbot* to hear and answer their Petitions. Many People there are who will scarce pass by any of them without lifting up of their Hands, and saying some short Prayer. And so great a Veneration have they for those *Marabbots*, that they will hardly believe one another, unless Oath be made by one *Marabbot* or other.

BUT to return to their Custom at Sea. If they find no Succour from their before-mentioned Rites and Superstitions, but that the Danger rather encreases, then they go to sacrificing of a Sheep (or Two or Three upon Occasion, as they think needful) which is done after this Manner: Having cut off the Head with a Knife, they immediately take out the Entrails, and throw them and the Head overboard; and then, with all the Speed they can, without Skinning, they cut the Body in Two Parts by the Middle, and then throw One Part over the Right Side of the Ship, and the other over the Left, into the Sea, as a kind of Propitiation. Thus those blind *Infidels* (as the *Papists* do, to whom they are really something a Kin in several Things) apply themselves to imaginary Intercessors, instead of the *Living and True GOD*, who alone is able to command the swelling and mounting Billows of the Sea to be quiet, and still.

AS I intimated before, they are *wonderously valiant* against a weak Enemy, and vigorous in their Chase after *small Vessels*; and so careful are they that nothing may hinder their Speed, that they will scarce suffer any Person in the Ship to stir; but all must sit stock-still, un-

less Necessity otherwise require. And all Things that are capable of any Motion must be fasten'd or unchanged, (even the smallest Weight) lest the Pursuit should be something retarded thereby. But as they are eager upon a *small Ship*, so if it happen at any Time that they chase a *great Ship*, they'll soon slack their Pace, as soon as they come near enough to apprehend what he is : Or if at any Time they see a *Ship* preparing to fight them, their Courage is apt to be very soon daunted. Many Ships of Twelve, Ten, or but Eight Guns, have escaped their Hands very manfully, whilst the *Turks* have come home shatter'd, and with Shame. Many Instances of this Nature might be related, but I will only mention one, which happen'd not long before I came away out of the Country.

THERE was an *Algerine* at Sea, and he met with a *Dutch Vessel*, which, as I well remember, had but Ten Guns, and it may be about Sixteen Men ; whereas the *Algerine* had between Twenty and Thirty Guns, and was very well Mann'd. The *Dutch Vessel* by Courage got clear, and the cowardly *Algerine* made haste home, much shatter'd, and reported that he had fought with a great *Flashing Privatier* ; and it pass'd all for Truth. But it unluckily happen'd, that a few Days after the same *Dutch Merchant-man* was met by another *Algerine*, of about the same Bigness with the former ; and the poor *Dutchman* having lost some of his Men, and others wounded, and being much disabled, was at last forced to yield, and was brought to *Algier*, to the great Shame of the

other *Algerine*, who was sufficiently checkt for his Cowardise, and had much ado to escape the *Bastinadoes*. So that the *Algerines* are not in Truth such Daring Sparks as they are thought to be. And I verily believe, that many Ships, much unequal to them in Strength, might escape being taken, if they would but appear Brave, and look them boldly in the Face.

C H A P. III.

An Account of the Turks Manner of Eating. They are much addicted to the cursed and unnatural Sin of Sodomy.

IT may not be altogether frivolous or unacceptable to give you a very brief Account of the *Turks Manner of Eating*.

THEIR low Round-Table being placed, not above Three or Four Inches above the Floor, they all sit down cross-legg'd, as Taylors do when they are at Work on their Shop-board; and they have a Napkin that reaches all round to wipe with. The Victuals being put on the Table, every one says his Grace, (more to my Knowledge than Thousands of *Christians* do) and that is, *Be, isme ollah; i. e.* In the Name of GOD. The same Expression they use in all Things they set about, to the Shame of those who pretend to more, and yet have not God in all their Thoughts, as the *Psalmist* speaks of some wicked Men. The Meat is always season'd before it comes to the Table, so that they use no Salt at Table: Neither are

Knives

Knives or Forks of any Use at the Table, because the Flesh which they boil is always cut into Pieces while raw, (and so is what they roast) and after that they parboil it, and then take it out with the Liquor, and then put in the Flesh again, with Roots or Cabbage, or what the Season doth afford, cut small, together with a little Pepper, Herbs, and Onions; after which they pour in a small Quantity of the Liquor again, and stew it so long that it is no very hard matter to shake the Flesh off the Bone: This they call by the Name of *Terbea*.

I could here enlarge upon the several Sorts of their Victuals, and their Manner of Cookery, which I am well acquainted with; but this would eat up too great a Part of my little Book. As they use no Knives or Forks at Table, so neither do they Trenchers; for their Tables do serve instead of them. They usually eat quick, and, having done, every one returns Thanks, saying, *El ham do lillob*; i. e. Thanks be to God.

THE Table being removed, before they rise, a Slave or Servant, that stands attending on them with a Cup of Water to give them drink, steps in the Middle with a Bason and a Copper Pot of Water, (somewhat like a Coffee-Pot) and a little Soap, and lets the Water run upon their Hands one after another, in Order as they sit; and they also wash their Mouths after Eating.

AS for their Drink, 'tis well known that Wine is forbidden by the Mohametan Law, (and so is *Swines Flesh*) and Beer and Cyder they are altogether Strangers to; so that their common

common Drink is Water, except at some certain Times they make a *Sherbet* with Water and Sugar. They are great Coffee-drinkers; but Coffee, you know, is not to quench Thirst. But tho' Wine be forbidden, yet there is no Punishment for those that drink it; notwithstanding none use to drink it but the Rascality: For a Person of Figure and Reputation will by no means drink Wine, because it is contrary to his Principles, and so is a Scandal to his Reputation: And as for such as do take to drink Wine, they generally drink it so immoderately that they hardly leave off 'till they are drunk, and then they are extremely Abusive and Quarrelsome, sometimes even to Murder: For they are no *Good-Natur'd Drunkards*, at some among us are said to be; but, I am of Opinion, they would be much *better-natur'd* if they were no Drunkards at all.

WHEN their Camp is setting forth, (of which in the next Chapter) then especially they are apt to drink, (*i. e.* the Soldiery) and are abominably Rude, insomuch that it is very dangerous for any Woman to walk in a By-Place, but more dangerous for Boys, for they are extremely given to *Sodomy*; and therefore Care is taken that it be cried about the Town, *That all People take care of their Wives and Children.* And yet this horrible Sin of *Sodomy* is so far from being punish'd amongst them, that it is Part of their ordinary Discourse to boast and brag of their detestable Actions of that kind. 'Tis common for Men to fall in Love with Boys, as 'tis here in *England* to be in Love with Women: And I have seen many, when

when they have been drunk, that have given themselves deep Gashes on their Arms with a Knife, saying, 'Tis for the Love they bear to such a Boy. There are many so addicted to this prodigious Sin, that they *loath the Natural Use of the Women*; (such the Apostle inveighs against, Rom. i. 27.) And I assure you, That I have seen many that have had their Arms full of great Cuts, as so many Tokens of their Love (or rather worse than *Bestial Lust*) to such their *Catamites*. But this being so *inhuman and unnatural* a Thing, I profess I am ashamed to enlarge further upon it, as I could. But what I could say on this Subject must needs be disgusting to every modest and Christian Reader; and therefore, I think, I am obliged to forbear: Only I crave Leave to make this Reflection, viz. That *Intemperance in Drinking* hurries Men on to the worst of Vices; and tho' the Inclination of these hot People, and the Countenance that is given to such Crimes, are too great Incentives, yet avoiding Intemperance, they would be less liable to them.

AS I have observ'd before, when their Camp is setting out, its a sort of *licentious Time*, and a Rendezvous of all Wickedness imaginable; and therefore I shall now, in the next Chapter, give you a true Account of the Order and Management of their Camps.

CHAP.

CHAP. IV.

An Account of their Camps, with the Reason of them. Of the Cabyles, a rugged People, that dwell in the Mountains.

THE Algerines, in the Month of April, have Three several Camps go forth; One to the East, One to the West, and One to the South; of which the first is the greatest, and consists of about an Hundred Tents, each containing Twenty Men. The Western Camp consists of about Seventy or Eighty of the like Tents, and the Southern Camp but of Fifteen. Each of these Divisions hath a Bay, or General, who gives so many Thousand Pieces of Eight Monthly for his Place to the Dey, or Governour of Algier; and moreover defrays the whole Cost and Charges of the Camp, and is to make due Provision of Bread, Butter, Oil, and also Wheat to make *Burgu*, and likewise Flesh for them twice a Week, and Barley for the Horses. It is to be observed, that every Tent have their Allowance, which Allowance is far more than they can dispence withal; and therefore they have the Liberty to take what they think will serve them, and the rest in Money, which they divide among themselves.

THE Bay's Tent is pitched in the Middle of the Camp, and all the Tents are pitched so close together, that an Horse cannot pass; and this is so order'd that there may be but One Entrance into the Camp, which is directly towards

wards the Door of the *Bay's* Tent, (I suppose, for the better Security, and also) to signify, that *that* Way they are to take, upon their next Removal, to which the Door of the *Bay's* Tent points. Each *Bay*, or General, may have; as I conjecture, about Four or Five Hundred Miles in his Circuit, excepting him that leads the *Southern* Camp; for the Country is not far Inhabited to the *Southward*. Every Tent hath Sixteen *Soldiers*, One *Cook*, One *Otha Bashe*, or *Serjeant*; One *Benlick Bashe*, (who is above the *Serjeant*) and One *Vekil-barg*, or *Steward*, (under the *Otha Bashe*) who looks after the Provision; which amounts, as I said before, to the Complement of Twenty Men to every Tent.

AT the End of Seven Years, an *Otha-Bashe* is preferr'd to be a *Benlick-Bashe*, and so, by Degrees, to an higher Office, 'till he comes to be an *Aga*, or *Colonel*. And with a great deal of Splendor he remains in that Post for the Space of Two Months; after which he is not oblig'd to do any Service at all, but receives his Pay, which is duly brought to him every Two Months. So that Offices of this Nature are conferr'd, without Respect of Persons, in a constant Order.

EACH Tent hath, moreover, Three or Four Horses, and Two or Three Camels, to carry the Provision and Baggage; and Three or Four Servants are allowed to drive and look after these Beasts. The *Vekil-barg*, or *Steward* of every Tent, hath an Horse to himself, which carries the Tent. These *Stewards* go before, with the Servants and Baggage; and after them

them go the *Cooks*, with their *Horses*, viz. each *Cook* an *Horse*, carrying the *Utenfils*, and other *Things* belonging to his *Profession*; which are a very good *Burden*. The *Cooks* go always in *Order*, one close after another, but they always go on *foot*, being never permitted to ride on their *Horses*, because the *Horses* have a sufficient *Burthen* without it. When they come to the *Place* where they intend to pitch, as soon as the *Bay's*, or *General's*, *Tent* is mounted, every *Cook*, with his respective *Steward*, mount their *Tents* all at once. This being done, the *Cook* of every respective *Tent* rides with all convenient *Speed* to fetch *Water*, in his *Goats-Skins*, to dress *Victuals* for the *Soldiers* withal, and for them to drink.

THE *Servants* belonging to each *Tent* make all the *Speed* they can to get *Provender*, &c. for the *Horses*. And the *Steward* of each *Tent* is no less busy to put all *Things* in *Order* before the *Soldiers* arrive: So that when the *Soldiers* come to their *Tents* they find all *Things* ready, and have nothing to do but to take off their *Accoutrements*, to clean their *Arms* from the *Dust*, and dispose of them into their proper *Places*, and then, if so it please them, to spread their *Bedding* on the *Mats*; and so lie down to take their *Repose*, 'till the *Steward* awakes them to eat; insomuch that I am apt to believe, that no *Soldiers* in the *World* take less *Pains*, and live more at *Ease*, than they do.

IN their *March* they move but *Two* in a *Breast*, each *Rank* keeping at a considerable *Distance*; so that but a *Thousand* *Men* make

a great Shew, and a long Train. The *Cayab-Beulick*, or Lieutenant, rides in the Van of the Army, with two *Hoages*, or Clerks, each of them bearing a Flag. The Sergeants follow on foot; and then comes the *Aga*, or Colonel, and him follows the *Bay* or General, with Trumpets, Drums, Pipes, Kettle-Drums, and such-like Warlike Musick. They have a pretty odd Way of beating their Drums, viz. The *Drummer* beats with a Drum-stick knobb'd at the End in his Right Hand upon the Head of the Drum, & the Bottom of the Drum he at the same time strikes with a small Wand, which he holds in his Left Hand.

The *Bay* is accompanied with his *Spahy's*, or Troopers, which generally wear a woven Crimson Cloak, and on their Heads Turbants of red Silk Swashes. Every Trooper hath a Pack Horse to carry his Bedding, Cloths, and all Necessaries, with his Servant riding thereon. And every Soldier is very neat in keeping his Arms, and will not suffer the least Spot to be upon them.

In their March they are attended with several *Sacces*, or Water-Carriers, to supply them with Water, which every Soldier takes at his Pleasure with a Copper Dish, which he hath hanging at his Side for that purpose: And as soon as the Water is spent, the Carriers ride hastily for more.

They do not travel very hard, for they march in a Day not above eight, ten, or twelve Miles, unless it be in the Season of

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their returning home, and then they travel from Morning to Night..

The *Eastern* Camp makes its Return from a Town call'd *Constantine*, about Fourteen Days Journey from *Algier*, after having kept out about six Months. The *Western* Camp stays out about four, and the *Southern* about three Months. And as soon as ever the Day of their Expedition is expired, the Soldiers will return home in spite of the *Bay's* Commands or Menaces, whether the Business or Design of it be effected or no. The Reason and Intent of the *Algerines* setting forth these Camps, is to overawe the *Moors*, and to cause them to hasten in their Tribute to the *Bay*; which whether they do or no, yet, I say, the Soldiers will not stay in the Camp beyond their stated Time. •

And now, as I did in the second Chapter acquaint my Country-men of the Cowardize of the *Algerines* at Sea, (of which really Advantage may be made by those that shall at any Time happen to be attack'd by them) so I will here give you a little Account of their Valour by Land, which is equivalent with that at Sea.

They know then very well, that the *Moors*, their Tributaries, are but of small Courage, and are commonly for a Running Fight: But if the *Moors* do happen but to stand, the *Turks* are easily daunted. But it seldom happens that the *Moors* do stand their Ground except it be some sort of them, viz. *Cahyls* who live (as I said) in Mountains, and are a very rugged sort of People, and care not to

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pay the Tribute demanded from them by the Bay: At which the Bay is enrag'd, and oftentimes gives Toleration for the Soldiers to do what Mischief they can unto those *Cabyls*, and to take their Cattle, Persons, Wives, and Children, and to gratify their base Lusts as they please; and also to destroy their Corn, burn their Houses, and ruine their Vineyards, if in their Power so to do. Those *Cabyls* dwell in little Houses, on the Mountains, but little better than Hogsties; and those *Moors* in the Plains dwell in Tents of Hair-Cloth.

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I do not wonder to see the Cruelty and Barbarity they often use towards poor *Christians*, whilst they are so Inhumane to those of the *Mohammetan* Religion with themselves as to destroy them and theirs for so small a matter. For frequently the Cause of falling out between the *Moors* and the Bay is very trivial; it may be for not paying in full to two or three Shillings, or something as inconsiderable. But, after all their Resistance and Obstinacy, the *Moors* are (most commonly) so distressed by Numbers, that they are forced to come and submit themselves to the Bay, paying the full Sum demanded, and to petition for their Wives and Children, and pay dearly for their Ruggedness.

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Many of those *Moors* never knew what a *Christian* is. I have travell'd *Eastward* and *Westward*, to the utmost Bounds of their Territories; and I remember, when I was journeying with my *Patroon* from *Bona*, which

is some Hundreds of Miles Eastward of *Algier*, we did every Night quarter in the *Moors* Tents, and the *Moors*, both Men, Women, and Children, would flock to see me; and I was much admired by them for having Flaxen Hair, and being of a ruddy Complexion. I heard some of them say, *Behold what a pretty Maid it is!* Others said, *I never saw a Nazarene (i. e. a Christian) before. I thought they had been (said some) like unto Hallews, (or Swine) but I see now that they are Benn-Adam (or Children of Men).*

The *Moors* are a People much given to Sloth; for after Sowing-time they have nothing to do, nor betake themselves to any thing, but only wait for the Harvest. At the Harvest, their Corn being cut and brought all together, they immediately tread it all, and winnow it, and then put it into great Pits in the open Field. The Mouth of these *Mutmors*, or Pits, is but small, but within the Cavity is much greater, being dug all round, and of some Depth. They put Straw into the Bottom, and round by the Sides of those Pits, and then they put in their Corn, and so cover it over with Earth, laid on some Sticks, and Straw upon that on the Mouths of them, which they cause to be even with the Surface of the Ground. So that by this means their Corn is preserv'd when they are put to flight by the Bay, but much damnified, being kept in so damp a Place, instead of a Barn. They never dress or dung their Ground as we do, and yet they have great Plenty,

Algier, Moors
Women, together ; nay, I have heard told of sixty, or
and I more, which is *wonderful* ! This Plenty is
Flaxen of *Wheat* and *Barley*, for *Rye* and *Oats* they
ion. I have none : And truly they have no need of
a pretty it, for as our Country-People, many of them,
Naza-feed on *Rye*, so they feed on *Barley* ; and as
ght they our Horses are fed with *Oats*, so theirs with
vvs, (or *Barley*.
n-Adam

These Moors are so very lazy, that they
given to make their Wives saddle their Horses while
have no they go to *ease* themselves, which they are a-
to any ham'd to do in a *plain and open Place*, but go
At the pretty Way off, accounting it a great Piece
brought of Rudeness to *exonerate* in the Sight of ano-
d it all, her. And here I may add, that as for their
to great Wives, they are little better than *Slaves* ; for
of these they do not only what is properly *Womens*
within the *Work*, but grind all the *Corn* us'd in the
all round, *House*, and fetch all the *Wood* and *Water*
draw into on their Backs, and oftentimes at a conside-
s of those-able Distance. They also bake their Bread
corn, and daily, on *Earthen Pans*, and milk their Kine,
on some and do all other things of the like Nature
e Mouths that are to be done. And notwithstanding all
even with this, if they have any *vacant* Time in the
at by this Day, they imploy it in grinding of *Corn*,
they are which they do with such *Chearfulness* and
amplified, singing, that I have often admired how they
stead of a could go thro' so much *Work* without com-
ir Ground-plaining, much more how they could do it
t Plenty with such *Chearfulness*. The Women are
for not permitted to eat at the Table with their

Husbands, but must take what their Husbands are pleas'd to leave them. Their Fare is generally Bread and Milk, and *Cuska-sen*, which is made of Meal and Water. They take a little Meal, and sprinkle Water on it in a broad Wooden-Plater, and then stir it about with the Palm of their Hand 'till it become as small Seeds, or Gun-Powder; which being done, they put it into a Cullinder, and set the Cullinder on the Mouth of the Pot that is boiling o'er the Fire with Victuals, &c. In a little time the Steam gets up thro' the *Cus ka sen* (in the Cullinder) and it becomes all-together of a Lump; then they turn it out into a Platter, and beat it abroad, and so mix it with Butter: And then they turn out of the Pot that is boiling the Broth, &c. upon the *Cus ka sen*, and almost cover it with the Liquor, which in a little time it soaks up, and then they eat it, with their Hands, making use of no Spoons, i. e. in the Country, amongst the Boors. Their Fare therefore being so mean, and yet the Women not being suffer'd to partake of it with their Husbands, one would think it should be but a small Encouragement to Marriage: I am sure, our Country Dames would esteem it so; which leads me to give you in the next Chapter some Account of the *Algerine* Way of Marriage, &c.

CHAP. V.

Of the Algerines Way of Marriage, and the great Lamentation the Women make for their Dead Husbands : Also, Their Way of teaching Children : And of the ill Usage I received from Mustapha my first Patroon, &c.

THERE is no such Priviledge allowed among the *Turks* as Wooing, or Courting their Mistresses : Nay, no Person is permitted to speak one Word to her whom he intends to make his *Spouse*, nor to have the least Glimpse or Sight of her, till just before such time as he is to go to the *Nuptial Bed* with her.

The Father of the *Damofel* usually makes up the Match : Tho' there are some Persons who make it their Business to be *Match-makers* (a dangerous Employment in *Europe*, and too often a *Curse-Procurer*). When all Matters are adjusted and agreed upon, the Man to be married, together with some of his intended Wife's Relations, goes to the *Kadec*, or Judge or Magistrate, and before him draws up some small Instrument in Writing, wherein he promiseth to pay so much to his Wife, that shall be for her *Sadock*, or Jointure ; and there's an End of the Matrimony, without any further Ceremony or Formality, as of, *I John take thee Joan, &c.* The Father of the *Damofel* promiseth little or nothing ; but, it may

may be, he will set forth his Daughter with a few fine Cloths and Bedding, or the like, and that's all. The Time being come when they are to bed together, they usually make a little Feast, and invite their Friends, who are to depart (*i. e.* the Men) immediately after eating their Meat; but the Women tarry till they see the Bride-Folks in Bed. After the Entertainment is over, the Bridegroom is put into the Chamber alone with a Candle, and after a little time the Bride is put in unto the Man, and the Chamber-Door made fast, the Women mean while waiting without the Door. The Bride, if a Virgin, takes off her Drawers which she hath about her, and puts under herself, to receive the *Tokens of her Virginity*. After the Bride-Folks have known one another as Man and Wife, the said Drawers are thrown out in the Chamber, and immediately, upon Notice, the Women at the Door rush in and catch them up, and hold them up to be seen by the whole Company, expressing a great deal of Joy, with loud Singing, that all the Neighbourhood can hear it, if the Bride was found as expected; but if she be found otherwise, she must look to be Divorced. But if all Things happen well, and the Man and Wife agree together in Love, then the *Sadock* before-mentioned is not at all required, for there's no Occasion for it; but if Things happen ill, and a Divorce ensues, then the Man is liable to pay the Woman the said *Sadock*, and maintain such Offspring as shall be

be begotten by him during their Cohabiting.

The Parties being thus Divorc'd, they are both free to marry again, whom and when they please ; and 'tis a thing very common amongst them so to do ; for I have known many that have so done.

It hath been reported, That a *Mohammethan* may have as many *Wives* as he pleaseth, and I believe it is so ; yet there is not One in a Thousand hath more than *One Wife*, except it be in the *Country*, where some here and there may have *Two Wives* ; yet I never knew but One which had as many as *Three Wives*.

The Women (in the *Country* especially) do usually manifest a great deal of Sorrow for their deceased Relations, peculiarly for their Husbands. Some, if they can get their Garments died black they will ; but at least they will be sure to take a little Oil, or Grease, and Soot, and therewith smut their Face almost all over, and make most hideous Cries and Lamentations ; and the Neighbouring Women do use to come and condole it may be, twenty or thirty of them together ; who all place themselves round the Woman that hath lost her Relation, making so prodigious a Noise as may be heard sometimes near Half a Mile off ; all the while scratching down their Faces with their Nails, till they make the Blood run down their Cheeks.

Thus they continue to do Half an Hour, and more, at a Time, every Day for a considerable Space, and afterward once a-Week, or as the
Fit

Fit shall take the Widow; and thus, in and out, it may be, for a whole Year.

How *sincere* this their Sorrow is, is hard to tell; but if it be no more than that of some of our *English* Widows is, it is wittily and truly described in Sir Roger L'Estrange's Fable of the *inconsolate Widow*: Fab. 268.

In the Country, not one among an Hundred wears any *Shoes*, but they generally go bare-foot and bare-legg'd. The Men wear neither *Shirts* nor *Drawers*; and but few of them wear any thing on their Heads, only a *Flannen* wrapt about their Bodies; some of the better sort indeed have something like a *Cloak* about them.

And as for the *Women*, they wear a piece of *Flannen* before, down half-way the Leg, and so behind, pinning the two Ends on their Shoulders with Skewers or little Iron Pins; and have a Woollen Rope about their Middle; so that a little Wind, without Care, will soon cause their — to appear.

They have great Plenty of Camels and Sheep, also Corn (as I hinted before), tho' they bestow no Dressing at all.

As for their *Children*, when young, they take no Pains to bring them to go; but leave them crawl about, 'till they can go of themselves. They teach them to swear by their Maker as they can speak. The *Female Sex* are seldom taught to Read.

The compendious Method which they (*i. e.* the *Moors*) take to teach their Children to read and write is this, *viz.* Every one hath a thin Board of Oak, scowred white, to write on:

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Their *Ink* is commonly a little *burnt Wool* mixt with *Water*; their *Pen* is made of a *Cane*, for they hold it unlawful to write with a *Quill*, as *Christians* do. The Scholar being thus furnished, after some few *Directions*, the Master speaks the Boy's Lesson, which is some of the *Alcoran*, and the Boy writes it; and having written it, is not only bound to read it, but to learn it without Book. And thus he is to do every Day, 'till he hath retain'd a considerable Part of the *Alcoran* in his Memory. The Boy having learn'd his Day's Lesson, rubs it out, and then whitens his Table again, to write down the next Day's Lesson on it.

I have known it to be a common Thing, (though I must speak it with Shame, to consider how the HOLY-BIBLE, the Heavenly Oracles, the Word by which we must be judged at the Last Day; is slighted and neglected among us) for Traders and Shopkeepers, and such as have more Leisure than many have, to set themselves a daily Task, to recite so much of the *Alcoran* without Book, as in Thirty Days to take up the whole *Alcoran*. And this they continue to do during their whole Life, believing that they merit much by it, (I wish to God that *Christians* were as diligent in studying the Holy Scriptures, the Law and the Gospel, wherein we have Eternal Life, as those Infidels are in poring upon that Legend of Fables, and abominable Follies and Absurdities). At the End of every Time they read, in order to remember such a Part of the *Alcoran*, they hold up their two Hands at a little Distance from their Face, saying some short Prayer, begging

begging a Blessing on what they have done ; and then smooch down their Face with their Hands ; and so much for that Time. This many do in their Youth, and retain what they read to their Dying-Day. They are (for the greater part) *illiterate*, and yet value Reading at an high rate ; insomuch that many, to my Knowledge, have begun their *Elif, Be, Te, i. e.* a I may say, their *A, B, C*, when they have had grey Hairs : And I have heard many say, *Ocue mok billei dem ! i. e. Oh ! that I could but read !* Lamenting much the Squandering of their Youth.

The Pronunciation of *Arabick* is very difficult ; for every Letter must have its proper Sound ; some are *gutturals*, and some must be pronounced from the Roof of the Mouth, and sometimes the Mouth must be brought awry to pronounce the Word aright. All these Things likewise the Scholar must give an Account of to his Master.

They have a very great Veneration for their Books, but most especially for the *Alcoran*, which they call *Calam allah*, (that is to say) *The Word of God* ; and on the Forrel of it there is written (commonly in Golden Letters) *La ta Messa ba billa Metab berat ; i. e. Touch not without being clean, or being wash'd.* [Of their *Cleansing* I shall speak hereafter.] They will never suffer the *Alcoran* to touch the Ground, if they can help it ; and if it chance at any time to fall, they check themselves for it, and with Haste and Concern they recover it again, and kiss it, and put it to their Forehead, in token

done ; token of profound Respect. When they hold
 in their Hands, they'll never hold it below
 their Middle, accounting it too worthy to be
 touch'd by any of the Lower Parts.

If they are going a Journey, and carry it
 with them, as usually they do, they will be
 sure to secure it well in a *Searcloth*, and in a
Cloth-bag, hanging it under their Arm-pits :
 And if at any time they have Occasion to go
 to Stool or make Water, they must take it off
 and lay it at a Distance from them, at least
 one Fathom ; and then wash before they take
 it in Hand again ; or if they cannot come by
 any Water, then they must wipe as clean as
 they can 'till Water may conveniently be had ;
 or else it suffices to take *Abdes* upon a Stone,
 (which I call an *imaginary Abdes*) i. e. smooth
 their Hands over a Stone two or three times,
 and rub them one with the other, as if they
 were washing them with Water. The like
Abdes sufficeth when any are *sickly*, so that to
 use Water might endanger their Life. And
 after they have so wip'd, it is *gaife*, i. e. law-
 ful, to take the Book in Hand again : But
 they are still uneasy 'till they come to Water.
 They think they cannot prize the *Alcoran* e-
 nough, and that there cannot be too much
 Care in preserving it. Nay, I have known
 many that could not read one Tittle of it, to
 carry some Part of it always about them, e-
 seeming it as a *Charm* to preserve them from
 Hurt and Danger. And if any Mishap do not-
 withstanding befall them, they will rather
 impute it to their own *Demerit* than to any
 Defect

Defect of Virtue in the Part of the *Alcoran*.

They have so great a Veneration and Esteem for the *Alcoran*, that they'll not suffer a Scrip of clean Paper to lie on the Ground, but take it up and kiss it, and then put it into some Hole or Cranny or other, because on such the Name of God is or may be written. I have heard them oftentimes condemn the *Christians* for the little Regard they have to their Books: For, say they, *you'll use the Paper of them to burn, or light your Pipes, or to ——— put to the vilest Uses.*

They have a great Veneration for *Ideots*, accounting them no less than Inspired, and the Reason is, because *Mohammet*, when he devoted himself to a solitary Life in the Cave near *Mecca*, by much Fasting and an austere Life, much impair'd his Health, so that he began to talk and behave himself like a *Natural*.

The Correction and Punishment they give Scholars, or Children at Work, is *Beating them on the bare Feet*. And the Punishment inflicted on Soldiers is *Beating them on the Buttocks*, and that sometimes to that Extremity: tho' the Crime be not very great, as to make the Blood come out through their Drawers; and sometimes the Flesh *mortifies* thereupon, and then they must have their Flesh cut off, in order to a Cure. If they are so rigorous and severe among themselves, well may you think what Cruelty they exercise towards the poor *Captives*?

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Within Eight and Forty Hours after I was sold, I tasted of their Cruelty : for I had my tender Feet tied up, and beaten twenty or thirty Blows for a *Beginning* : And thus was I beaten for a considerable time, every two or three Days, besides Blows now and then, *forty, fifty, sixty*, at a time. My Executioner would fill his Pipe, and then give me *ten or twenty* Blows, and then stop and smook his Pipe for a while, and then he would beat me a again, and when weary stop again ; and thus cruelly would he handle me 'till his Pipe was out. At other times he would hing me up *Neck and Heels*, and then beat me miserably. Sometimes he would hang me up by the Armpits, beating me all over my Body. And oftentimes *hot Brine* was ordered for me to put my Feet in, after they were sore with beating, which put me to intolerable Smart. Sometimes I have been beaten on my Feet so long and cruelly, that my Blood hath run down my Feet to the Ground. I have given an Account in another Chapter of the Cruelties I suffer'd, & therefore I shall only tell you for the present, that I have oftentimes been beaten by my *Patroon* so violently on my Breech, that it hath been black all over, and very much swollen, and hard almost as a Board ; insomuch that I have not been able to sit for a considerable time.

I was sold three times ; and my first *Patroon* was call'd *Mustapha*, the second *Ibrahim*, and the third *Eumer* ; but must needs acknowledge that with my last *Patroon* I lived very comfor-

tably. But this was not *Satisfaction*; I long'd still to be out of this Country, and my chief Reason was, *That I might serve God as I ought.*

As for the *Mohammetan Worship*, I shall give you an immediate and full Account of it.

CHAP. VI.

Of the Mohammetan Faith: Of the Preparation they make before they go to their Worship in their Mosques: Of the Manner of their Worship there: Of their Hammams, or Bathing-Houses: The Ramazan-Fast, &c.

THOUGH a strict outward Devotion be found amongst those Turks, yet almost all manner of Wickedness and Immorality (except Murder and Theft) are left unpunish'd. But as for those that are Religious in their Way, they'll not live in the Neglect of performing their *Salah* or *Nomas*, i. e. their *Worship*, might they gain never so much. Nay, there are some among them so Zealous, that after they are reformed from their former Extravagancies, they labour to make up what they have run back, in the Time of their Youth, by their Neglect of *Salah*; and in order to fetch up their Arrears, they'll be up out of their Beds an Hour or two before Day; and having prepar'd themselves, they'll be engaged in their Devotion 'till they be quite tired.

Mheir

Their *Salah* is to be performed five times every Day, at Church or *Mosque*, unless in case of extraordinary Business or Hindrance. *First*, in the Morning when the Day-light is broke, before the Candles are out, be it Winter or Summer; this is call'd *Sobbob-Nomas*. The *second* Performance of *Salah* is near about Two of the Clock in the Afternoon, which is called *ew le nomas*, or Service. The *third* is about Four a-Clock, call'd *ekinde nomas*. The *fourth* is just after Candle-lighting, call'd *ac-sham nomas*. And the *last* about an Hour and Half after Night, call'd *gega*, or *el-asbeea nomas*.

In all these several Times of Devotion, they differ as to the Number of their Devotions (which are all taken out of the *Alcoran*) and also the Manner of performing them; in both which they are very exact, as I shall further acquaint you by-and-by. And I believe I may be bold to say, that hardly any Man hath ever given so full and punctual a Description of the Manner of their *Worship* as the Sequel contains.

I shall speak first of the Care and Pains they take to prepare themselves, e'er they can set about their Devotion; and next their Behaviour in the performing of it.

First; In the Morning, as soon as they are up, the first thing they do is going to the House of Office, carrying with them a Pot of Water, somewhat like a Coffee-Pot, holding about a

Quart of Water; and after they have evacuated, they take the Pot in their Right Hand, and let the Water run into the Left Hand, and therewith wash their Posteriors and their Genitals, [Note, That when Men make water they do it in the same Posture that Women do] for they hold, that Urin doth defile as much as Ordure; and thus they keep washing 'till the Pot of Water is all spent; which being done, they take another Pot of Water, and turning up their Sleeves above the Elbow, they therewith wash their Hands, first of all, three times; then they fill the Right Hand full of Water, and soop it into their Mouth, and then with the Right Thumb rub the Right Jaws, and with the Right Fore-finger rub the Left Jaws; which being done three times, they fill the Right Hand again with Water, and snuff it up into their Nostrils three times, as often blowing their Nose. After which, they wash their Face three times, then wash their Arms up as far as the Elbow; then wet the Right Hand, and with the Left Hand take off their Cap, bringing their Right Hand over their naked Head (for they shave their Heads weekly); then they wet both Hands again, and poatch the two Forefingers into their Ears, rubbing the Ears behind with the two wet Thumbs; and then wet their Neck with the two Little Fingers. They also wash the Feet very well as far as the Ancles. And, in the last Place, they wet both Hands again, & then hold up the Forefinger of the Right Hand, saying, *La be la be il allah, Mohamme*

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raseul-allah ; or, *Lab illahi, illallah Muhammet*
Resul-allah ; i. e. *There is but One GOD, and*
Mohammed the Prophet, or Messenger, of God ;
 and the Holding up the Fore-finger, when
 they express these Words, is made to signify
 the Unity.

I have been very particular in relating these
 their *Preparatory Ceremonies*, because they think
 themselves strictly obliged to be *most exact and*
critical in the Observance of them.

After having thus done, they are fit and in
 a readiness to go to the *Geamea*, i. e. the Pub-
 lick Place of Worship, &c. whither they im-
 mediately hasten, (after the *Clerk* hath call'd
 from the Top of the Tower.) But in none
 of their Places of Publick Devotion have they
 any Seats ; but only the *Area* is a plain beaten
 Floor, like the Floor of a *Malt-House*, spread
 all over with thin Mats of Rushes, but near
 the *Emaum* with Carpets. Their Galleries
 they have likewise spread with the same. But
 they have nothing of any fine Ornaments in
 those their *Gaemeaes*, *Mosques*, or *Publick Pla-*
ces of Worship ; neither any *Pictures*, *Images*, or
 any thing of that Nature ; but the Walls are
naked white, for they utterly abhor *Images*, or
 any thing like them.

When they come to the Door of the *Gea-*
mea, they slip off their Shoes, and clap one
 Sole against the other, and so go in *bare-foot*,
 and lay their Shoes down before them, kneel-
 ing down, and bringing their Back-parts on
 their Heels as for a Resting-place.

Now,

There is no such thing as Ordination of the Emaum, as I think, or ever heard, but the Dey appoints him,

Now, they being all in a Readiness, the *Emaem* (*Emaum*) or *Priest*, being in the Front, upon equal Ground with the Congregation, and his Back towards them, the *Mezzins*, or *Clerks*, are ready to observe his Motions, being plac'd in a little Gallery by themselves for that purpose. But before the *Emaum* begins, they (*i. e.* the *Clerks*) stand up, and speak out so loudly that all the Congregation may hear them, in a curious Tune, *Allah whyek barrick, allah whyek barrick, ashaed wa la e la he il allah, ashaed wa la e la he il allah ashaed wa Mohammet Raseul allah, ashaed wa Mohammet Raseul allah, by alla sallah, by allah sallah, by allah fellah, by allah fellah, wa ta coum ala sallah, wa ta coum ala sallah, allah whyek ba. k, allah whyek barrick, la he la he ill allah, &c.* Much the same Words they use on the Top of the Steeple, when they call 'em to Service, &c. In the *Clerk's* saying the last Words, they all (*i. e.* the Congregation) bring their two Thumbs together, and kiss them three times, and at every Kiss they touch their Forehead with their Thumbs, and then rising up all, and standing on their Legs, they stand exactly close by one another in Rank, like a Company of Soldiers at *Close Order*.

They all imitate the *Emaum*, or *Priest*, in the Front, who, as soon as he is upon his Legs, bringeth his two Thumbs to touch the Lower Part of his Ears. At which the

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the *Clerk* above, having his Eyes always fix'd upon the *Priest*, cries out, *Allah whyek barrik*; at the hearing of which, they all at once touch their Ears as the *Priest* did, saying the same Words privately to themselves; and then they (*that is*, the *Hannifees*) put their Hands upon their Belly, one on the other, and the *Emaum* says some short Lesson in the *Alcoran*; which being ended, he bows with his Hands resting upon his Knees; at which Motion of the *Priest*, the *Clerk* cries again, *Allah whyek barrik*; and when the *Priest* recovers himself upright, the same Expression is used again: It signifies, *Great and Blessed God!*

Then the *Priest* placeth his Hands on his Thighs, and gently goes down on his Knees; and then stretches forth his Hands on the Ground, and with the same brings his Forehead to touch the Ground; at which Ceremony the *Clerk* repeats again, *Allah whyek barrik*. Then the *Emaum* recovers himself on his Knees, with his Hands on his Thighs; and the *Clerk* repeats the same Expression, *Allah, &c.* All which Postures and Ceremonies the *Emaum*, or *Priest*, performs a second time, & the *Clerk* useth the same Words as at first; which being done, the *Emaum*, or *Priest*, sits still (or rather *sits and kneels at the same time*, as I hinted before) about a Minute, with his Hands on his Thighs, and fixing his Eyes upon the Ground, and saying a short Prayer; at the End of which he looks about over his Right Shoulder first, and then over his Left, saying, *Salem Maelick* at each, *i. e.* *Welcome*,
(viz.)

viz.) my *Angels* (for the *Turks* hold, that every one hath Two *Angels* to attend him, especially at the Time of their Service or Worship) This is call'd two *Erkaets*: or two *Messes*. You must observe, that every one in the Congregation doth use the very same Gestures with the Priest, and that all at once in Order; and the Clerk's speaking loudly in the Audience of them all, is a sufficient Token when to bow or rise: The Clerk (as I said) having alway his Eye upon the *Emaum* or Priest, if I may inoffensively call him so. And note, That they all stand with their Faces one Way, i. e. toward the *Kiblah*, or the Temple at *Mecha*, in the midst of which is a Place call'd *Beat-allah*, or the *House of God*.

At the Conclusion of their Service or Worship, and after all the *Erkaets* be over, the *Emaum*, who officiates at the upper End of the *Mosque*, being kneeling in an Oval Place in the Wall, and turning his Face towards the Congregation, (and so consequently his Back towards the *Kiblah*) who are all upon their Knees, and he, all the Congregation imitating him, takes out his *Tesbea* (or *Tesbih*) or Beads, which are Ninety Nine in Number, and have a Partition between every Thirty-three: These they turn over, and for every one of the first Thirty-three they say, *Subhan allah*, i. e. *Admire God*: For the second Thirty-three they say, *El ham do lilloh*, i. e. *Thanks be to God*: And for the third Thirty three, *Allah whyek barrik*. All which being ended, the *Emaum*, with the whole Assembly, hold up their Hands at a

little

little Distance from their Faces, putting up their silent *Orisons*; and to conclude all, smooth down their Faces with their Hands, take up their Shoes which lie before them, and so go their Way.

This is the Manner after which they behave themselves in their Publick Worship, which lasts about a Quarter of an Hour.

And here I shall give you an Account of the Number of *Erkaets*, which they perform at every time of Service. And,

First of all, for the *Sabbah-nomas*, or Morning-Service: As soon as they come into the *Geamea*, they perform two *Erkaets* silently by themselves, and then wait 'till the Time of Service, (which is when it is Day-light, before the Candles are out in the Church) and then they perform two more with the *Emaum*. At this Time of Service, the *Emaum* speaks aloud, so that all the Congregation may hear him.

The second Time of their Service is (as I said) about Two of the Clock in the Afternoon, which they call *Eulea-nomas*, at which time they hoist up a white Flag on a Pole, on the Top of the Tower, (*i. e.* about an Hour before the Service begins) to give Notice to the People that they be in due Preparation. At this second Time, when they enter into the *Geamea*, or Church, they perform four *Erkaets* by themselves, four with the *Emaum*, and four afterwards apart by themselves. At this second Time of *Sallah-nomas*, or Service, the *Emaum* speaks so softly that he cannot be heard.

The

The third Time of Service, which they call *Ekinde-nomas*, is about Four of the Clock in the Afternoon, and is performed exactly as the second was, excepting performing four *Erkaets*, after the *Emaum* has done, by themselves.

Acsham nomas, being the fourth Time of Service, is a little after Sun-set, which they perform with Candle-light. About a Quarter of an Hour before it begins, they have a short Form of Singing with the *Emaum*, who reads a Sentence, and then he and they sing. They always sing one thing, and one Tune always goes with it, viz. *Allah hum solle, wa salem : alla, se yee de na wa Moulaw na, Mohammet wa awela, awela, se ye de na Mohammet !* i. e. *All Praise, and Blessing, and Thanksgiving, be to God and to our Master Mohammet !* This Singing is not farz, i. e. a Matter strictly and universally enjoyn'd as a Duty by express Command, but only *seunet*, (or *sunnah*) i. e. a Voluntary Devotion. At this fourth *Nomas*, the *Erkaets* which they perform are three with the *Emaum*, who now also speaks with an audible Voice, and two afterwards by themselves.

The fifth and last Time of their Service is (as I told you before) about an Hour and Half after the fourth, the Lamps continuing burning in the *Geamea* all that while. At their ent'ring into which, they perform four *Erkaets* by themselves, four with the *Emaum*, who then speaks too with an audible Voice, and two softly, and five afterwards by themselves.

Note, That those *Erkaets*, or Prayers, which they

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they perform before and after the *Emaum*, are called (as I said) *seunet*, i. e. *Voluntary Devotions*; and those perform'd with the *Emaum* are stiled *farz*, i. e. *Commanded*. At every two *Erkaets*, they look over the Right and Left Shoulder, as I told you before the *Emaum* did, viz. to salute the Angels.

They seem to be very devout in the Time of their Worship, fixing their Eyes on the Ground just before them, not in the least gadding or wandering with their Eyes.

Friday is their Sabbath, or *Gemabgun*; but on that Day there is but little Difference in their Devotion from that of other Days, excepting that the *Hatteeb*, i. e. a Priest which is above the *Emaum*, officiates on their Sabbath-day; and that at One of the Clock, and for about the Space of an Hour: after which he mounts a Pair of Stairs, (about Six or Seven) with a Staff in his Hand, and there makes a Sort of a short Sermon, about a Quarter of an Hour, or a little more, and then performs *Sal-lab*, as the *Emaum* doth at other times.

But yet at this Time of their Worship, the Gates of the City (*Algier*) are shut; and many shut their Shop-Windows, during the Service; and some, that are more Zealous, will not open their Windows all the Afternoon, but walk and recreate themselves. But after the fourth Time of Service (which is call'd, as I said, *acsham-nomas*), or rather a little before, both the Gates of the Town, and all the Shop-Windows, are shut, and their buying & selling and Work are all over for that Day: And

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altho'

altho' the Town is very populous, yet seldom any body is to be seen in the Streets after Candle-lighting, and the Shops are seldom open again 'till Sun-rising.

I should have observ'd to you before, That after they have wash'd, or taken *Abdes*, in the Morning, it may serve for the whole Day after, with this Proviso, viz. That they keep themselves Clean, i. e. from going to Stool, and making Water, and breaking Wind backward, and from the least Sign of Blood on any Part of the Body. For if they discover the *smallest* Speck of Blood, it is thought to make them unclean as much as any of the other Escapes. And if it be no more than the Scratch of a Pin, they must wash again after it, before they can go to their Worship. Or if, after they have taken *abdes*, they find the least Drop of Candle-wax on their Hand, they must take a fresh *Abdes*, because the Place under the said Wax was not wet.

Three times a Day at least they take *abdes*, but they must do it *five times*, if they are not satisfied of their being clean. They are so very Ceremonious in these Matters, that they commonly keep the Nails of their Fingers closely par'd, because their Fingers are always in the Victuals when they eat, so that the Fat or Grease is apt to gather under their Nails, and so hinder the Water from soaking under their Nails when they take *abdes*; so that to have long Nails is not *Gays*, i. e. Lawful. But yet they say 'tis more Lawful for those that live in the Country, because their Food is not so gross as that of those that live in Towns and

Cities

Cities is. And besides, seeing their Labour is mostly about *Husbandry*, and consequently the *Earth* gathers under their Nails, which the *Water* can easily soak through, the *Country People* are not so strict in paring their Nails.

If they chance to sleep between the Times of Prayers, then they must also take a *fresh abdes*, and the Reason is, because they are not sure whether they *brake Wind* in their Sleep or no.

Nay, I assure you, I have seen many go out of the Church or *Mosque*, in the midst of their *Devotion*, to take a *fresh abdes*, because the former hath been spoil'd by some of the fore-mentioned Ways or other.

The Performance of *Sallah* (of which I have given some Account before) is incumbent upon the *Female Sex* as well as the *Men*; tho' I think that few of them but live in the Neglect of it; for they are never permitted to enter into their *Mosques* or Churches; And besides, it is more difficult for the *Women* duly to perform *Sallah* upon another Account, *viz.* because they must be very careful to watch their *Menstrua*; for while those are upon them there is no performing of *Sallah*.

Friday being (as I said) their *Sabbath*, the *Women* flock out *Thousands* in the Morning, to visit the *Sepulchres* of their deceased Relations, weeping over their Graves, and petitioning to them; and when they have done they will carefully weed and cleanse them from *Stroyl* and *Dirt*.

Many People among them have their Burying-places wall'd in, with a Door to enter in at, which Places are very clean and whitened with Lime. The Women also pay their Visits to the *Marabbots* (of whom I gave you some Account before, *Chap. II.*) which have lain entomb'd, it may be, some Hundred of Years before, and to them they petition also ; and indeed this is most of the *Liberty* the Women have ; nay, many of them cannot attain unto this : 'Tho', as I observ'd before, they are equally oblig'd to perform *Sallab* with the Men. And as for their *Liberty* in Conversation, it is as little ; for tho' some may pay their Visits one to another upon Occasion, yet they never unveil themselves 'till the Man of the House, if then present, depart.

If there be two, three, or four *Families* in one House, as many times there happen to be, yet they may live there many Years, and never see one another's Wife. But perhaps you will say, *That it is odds but that the Women may at some time or other be accidentally seen by the Men, coming in or going out.* But, in Answer to that, you must know, that the Men are seldom within Doors (especially those of the Poorer Sort, who often thus live many Families under one Roof) ; and when they chance to come home to their Houses, before they enter at the Door they usually speak aloud these Words, *viz. Ammil treak*, i. e. *Make way!* At the hearing of which, every Woman scuds into her House from the Court (for every House hath a Court in the middle Four-square, and

and on every Square there is a Room ; and above there are Galleries or Balconies all round, from whence you may look down into the Court.) The Tops of their Houses are all of beaten Floors made with Lime and Sand.

As for the Men, they never visit one another at their Houses ; nay, it is not esteem'd civil or decent for one married Man to enquire for another at his House. Nay, what is more, it is thought a rude thing to ask of any Person, Sir, *Where is your House?* Or, *Where do you live?* I my self once spake innocently to one when in Egypt, saying, *Whereabout is your House in Algier?* And he took me up somewhat roughly, and said, *Why do you ask that Question? My Shop is in such a Place of the Town.* The Doors of their Houses are always kept fast latch'd.

The Manner of the Turks complimenting, if Equals, is Putting the Right Hand on the Left Breast, with a little Bow, and kissing each other's Cheek ; tho' sometimes without kissing. If an Inferior comes to pay his Respects to a Superior, then he takes his Superior's Hand and kisses it, afterwards putting it to his Forehead. But if the Superior be of a condescending Temper, he will snatch away his Hand as soon as the other hath touch'd it ; then the Inferior puts his own Fingers to his Lips and afterwards to his Forehead ; and sometimes the Superior will also in return put his Hands to his Lips. As for the Moors, if they are Equal, they'll hold fast each others Hand, striving to kiss it several times ; and

they'll ask how each other do ; but in all their Compliments, they never ask one the other how their Wives and Children do. They take care of that for a Reason well enough known. They never take off their *Turbants*, as we do our Hats, in Complaisance to one another ; neither do they stand bare in the greatest Presence ; nay, they are never uncovered even in their *Mosques*, when they are at their *Worship*, but wear their *Turbants* while they are at their *Prayers*.

The Women (as I intimated before) wear *Veils*, so that a Man's own Wife may pass by him in the Street, and he not have the least Knowledge of her. The Women will not stop to speak with Men, or even their own *Husbands*, in the Street. They always go bare-footed within-doors, except it be wet Weather, and then they wear their thin Slippers. Some wear Silver Slippers ; and in their Chambers they always go bare-foot. They keep their Houses very clean, and wash them so often & well, that they may go out of their Chambers into their Court bare-foot, without dirtying their Feet. Their Shoes they generally leave in the Entry.

The *Algerines* never take either *Apprentices* or *hired Servants* into their Houses, because they are a People given so much to *Jealousy*, (And truly they have Reason enough for it on both Sides) that there would be but little Love and Content under their Roof should they take any. And therefore such as have Occasion for Servants do buy Slaves, and bring them up to their

all their other They enough *urbans*, to one in the r unco- y are at s while) wear pass by he least not stop *usbands*, e-footed er, and Some hambers p their often & hambers dirting ly leave entices or ife they y, (And b Sides) nd Con- ke any. for Ser- a up to their

their Household-work, as our *Servant-Maidens* are here in *England*; who as soon as they have done up all their Work in the House are usually allow'd the Liberty to go abroad and visit their Countrymen, commonly bearing each a Child with them; and if the Child be a *Boy*, it rides on the Slaves Shoulders.

Slaves in such Places do always strive to get into the *Childrens* Affections, which if they can they fare much the better for the *Childrens* sakes; and many Faults are conniv'd at, and many Blows forbore, upon the Child's account, lest it should grieve too much to see the dear Slave punish'd.

The *Turks* are but seldom jealous of their Slaves, tho' 'tis thought oftentimes they are made *Cuckolds* by them, and that by the Sollicitations of the *Patrona's* or *Mistresses themselves*, for it would be dangerous *Presumption* for the Slave to dare to make the least Item that Way without Encouragement from his *Mistress*.

I have heard of some who have suffer'd much like *Joseph* for refusing to comply with the lascivious Desires of their *Mistresses*, who, like *Phar's* Wife, have forg'd a quite contrary Story to their Husbands, which has occasioned the poor Slave to be severely beaten, and afterwards to be sold.

They have many *Hammams* or *Wash-houses*, to bath themselves in; they go into them almost naked, only with a thin white Wrapper on. There are several whose Business it is to give Attendance, and they are very ready to do it as soon as any Person comes in. When any

any go in, they leave their Cloths in an Outer-Room, put on a Pair of *Clogs* or *Pattins*, and so walk with their *Guides* into the *Hot Places*, where after they have been for a-while they grow into a great Sweat; and after having continued in it for some Space, they have their Arm-pits shav'd by their Guide, and then retire into a private Room, where they have their *Pudenda* also shav'd, accounting it to be very beastly to have it otherwise. After which they lie down on the smooth Pavement, and one of the Guides or Tenders being ready with a Glove stuff with something for that purpose rubs their Body all over, and cleanses it from Filth; and I profess I have often wonder'd to see so much Filth come off from one single Person, considering how often they use thus to *bath* or *wash*.

Having wash'd all over, and at last with *Soap*, then the *Tender* for awhile leaves every Person to himself to throw Water on his Body; and this they may have from two Cocks, one *hot* the other *cold*, which run into an *Earthen-Pan*, or else a great *Basin* of *Marble*, so that they may make the Water of what Temper of *hot* or *cold* they please. Having thus done, and taken *abdes*, the *Tender* with *Wrappers*, one for the *upper* and another for the *lower* Parts of the Body, which having put on, the *bath'd* Person comes out into a cooler Room, and there lies down a-while, 'till his *Sweating* is well over, and then puts on his *Cloths* again, and at his going out, the *Tender* sprinkles *Rose water* on his Face. And all these refreshing

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Accommodations may be had for Three or Four Pence.

The Time of the Mens coming in is 'till One Clock in the Afternoon ; & then the Women take their turn of Bathin 'till it be Candle-lighting.

But the Women do not use to be shav'd as the Men ; but instead thereof they mix some Ingredients together, which, us'd by way of Unction on the abovesaid Places of the Body, causes the Hair to fall away, and the Parts to be as bare as if they were shav'd with a Razor, but it in a little Time grows again.

I mention these Hammams in this Place, because they are not only design'd for Recreation, and keeping the Body clean, but chiefly upon a religious Account, because upon some Occasions they cannot perform Sallab without thus washing the whole Body. As for Instance ; if they have lain with a Whore, or be it with their own Wives ; or if their Nature has gone from them in a Dream ; then the first Thing they do is going to these Hammams, where they wash their Body all over, and then take Abdes, and when they are fit for Sallab.

And I really believe, that few or none of them would adventure to perform Sallab, being in any of the 'forementioned Circumstances, without washing their whole Body, might they gain never so much : Nay, the most negligent among them, and such as scarce perform Sallab through the whole Year, will be sure, if any of such Circumstances, to wash themselves, and take Abdes, and then perform a w Erkaets.

Now

Now the great and fundamental Article of the Mahammetan Faith, which chiefly makes them Mussulmans or Believers, consists in these Words, viz. *La he, la he, ill allah Mohammed, Rasaul allah; i. e. There is but One GOD, and Mohammed his Prophet, or the Messenger of God.*

For the saying of these Words, be it but once in a Man's whole Life, all his Debaucheries and Sins (say they) shall be forgiven, and he shall assuredly get to Heaven, tho' for some Time he may lie in Hell

This is very much like the Romish Purgatory, which (among the Papists) is an Invention to get Money by. 'Tis a plain Cheat to any observing Man; and, for ought I know, a Doctrine of the most Damnable Consequences of any in their whole Religion; and we may challenge the Consistency of Cardinals to produce one Place of Scripture, which in the Sense of any Rational Man can be suppos'd to prove it. I don't find the Turks make the use the Papists do of it.

'till his Sins are burnt away. But as for Christians, they have no Charity; for they say, That let him live never so well all his Days, yet all's in vain, for that without believing in Mohammed there is no Salvation.

I remember a Story that was told me not foreign to the Matter in hand, and I believe the Tale was true.

A Turk and a Greek were in Company together, and the Greek had with him his Sister which was a very Beautiful Woman. The Turk, among other Talk, said, That's a ve-

ry pretty Woman! Why dost thou not lie with her? She is my Sister, replied the Greek. What then, quoth the Turk, thou wilt never go to Hell the sooner; for to Hell thou wilt go whether thou liest with her or no.

The

The *Mohammetans* hold the Doctrine of the Blessed Trinity to be the greatest Blasphemy imaginable : For (most prophanely) say they, *Was God ever married, to beget a Son?* They will not hear of The Son of God with any Patience. 'Tis true, they own *Christ* to be a great Prophet, and born of the *Virgin Mary*, so they have it in their *Alcoran* very often hinted, *Eusa Ebn Mirriam*, i. e. *Jesus the Son of Mary*; and they do also acknowledge him to be one of the greatest Prophets that ever has been on Earth, but they never own him to be The Son of God, (as some have related) or acknowledge his Doctrine as the Last Will and Word of God, and his Apostles as the Ministers of it; for all these Things they utterly deny, tho' some have asserted, That they believe the Old and New Testament, the Law and the Gospel; yet, I say, How can it be; For as for the Law, 'tis true, they do pick some Things out of it, but yet not in any due Order, or as it is there set down.

For *Circumcision* they observe not on the Eighth Day, as the *Jews*, but when they please; sometimes when the Child is two, three, four, or five Years old. So do they vary from the Old Law about Payment of Tithes, Sacrifices, &c.

And as for the Gospel, it is what I cannot but admire at, that any Writers, especially Learned Men, should affirm they believe, since they do expressly deny *Christ* to be, The Saviour of the World: And therefore they who do assert, That *Mohammet* believ'd all the Articles of the Christian Faith, must needs be in the wrong. And they will hardly bear to hear of those

Miracles

Miracles which were done by our Lord and his Apostles.

Now, besides the great and fundamental Article of the Mohammetan Faith but now mentioned, there are Six Things which they are all bound to believe, the Disbelieving of one of which will exclude a Person from being a true Mussul-man.

The First of these Six Things is, viz.

Aman to billobhe i. e.

To believe in God.

II.

Wa malaic kate be ; i. e.

And his Angels.

III.

Wa ken tu be be ; i. e.

And in his Written Word.

IV.

Wa Raseu nle be ; i. e.

And in his Prophets.

V.

Wa yow mila beret ; i. e.

And of the Last Day.

VI. W

VI.

*Wa bilcorder hirehe wa sherrehe min ollo he
taallab ; i. e.*

And that all Things that happen, whether Good or Evil, are disposed by the Providence of God.

These several Points the *Turks* do assent to, which is more than most Men (as I am apt to think) do imagine the *Turks* do know or give any Credit to.

But besides the One great Fundamental Article of their *Faith*, and these six *Credenda*, there are several *Practical Duties* enjoind them, and which many of them do indifferently well observe : As

I.

Shahedet cala mace gettermeck ; i. e.

Often to repeat the following Words, in which (as I told you) is contain'd the prime & fundamental Article of their Faith, viz. *La be, he, il allab Ashhad Mohammet Raseul allab.*

II.

Seunet et Meck ; i. e.

To observe Circumcision.

G

III. *Wa*

III.

Wa ohtas [abdes] olmok ; i. e.
To wash before Sallab.

IV.

Wa Nomas Culmok ; i. e.
Duly to perform Sallab, or Prayers.

V.

Wa zekaet wearmok ; i. e.
And to give such a Part (if I mistake not,
the fortieth Part) of their Gettings to the Poor;
but this Command but few perform aright.

VI.

VVa caeba warmok ; i. e.
And to go on Pilgrimage to Mecha, (scil.) if
Health and Ability permit.

VII.

VVa orouch dootmock ; i. e.
And to keep the Fast Ramazan.

All which Injunctions manyamong them do
strictly and conscientiously observe, which, with
their abstaining from certain Things which
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ting *Swines Flesh*, *Drinking of VVine*, &c. makes them to be look'd on *very much*. And yet (which is strange) there is *no Punishment* for those that do what is forbidden by the *Mohammetan Law*, or neglect what is commanded: For, as I observ'd before, there is scarce any Sin punish'd among them except *Murder* and *Theft*. As for *Drinking of VVine*, it is flatly forbidden, yet but few of them, in their Youth, refrain it, nay, the Excess of it. But indeed when they begin to grow old, then they usually fall in Love with Money, which bars other Extravagancies.

And as I also hinted before, those which take to drink Wine do usually drink it to excess. And tho' it be altogether as strictly forbidden as *Swines Flesh*, yet those who drink Wine do seem to loath and abhor the Thoughts of *Pork*. And yet, on the other hand, I have heard many to say, That it is more lawful to eat *Pig* than to drink *VVine*; and they give this good Reason for it, That the former doth satisfy Hunger and nourish the Body; but the latter doth intoxicate, so as to breed Quarrelling, and oftentimes Murder.

But to return to the six Points of Practical Duty; the two last of which I shall insist on, and begin with the *Sxth*, (*viz.*) *The Fast of Ramazan*, which I mentioned *Chap 2*; and the other, *viz.* *Going on Pilgrimage to Mecha*, I shall reserve to a distinct Chapter.

As *Christians* date by the Month, so the *Turks* date by the Moon; so that this Month of *Ramazan*,

mazan, or Month of *Fast*, doth every Year fall back ten or eleven Days ; so that this Month in the Space of Thirty Years, or thereabouts, goes round the whole Year. And here the Reader may be pleased to note, That they are altogether ignorant of *Astronomy*, and hold it to be a great Piece of *Arrogance* and *Prophaness* for any to dive into these Things which belong to that *Science*. And they moreover say, That no Man in the World knows when the *New-Moon* is ; but God alone knows. And they say, That none but *Christians* will presume to enquire into such hidden and abstruse Matters. And therefore many will not believe there is a *New-moon* 'till they see it : So that they begin their *Fast* the next Day after the Moon appears, and fast 'till they see the next Moon ; unless it so happen that the *Weather* hinder the Sight of the Moon, and then they compleat *Thirty Days Fast*, after they have seen the *Ramazan Moon*.

As soon as they see the *New-Moon* in *Seaport Towns*, they fire a *Cannon-Gun*, to give Notice when they are to begin the *Fast* ; upon which Signal, they'll immediately make Provision for the Night ; and rise every Morning about two or three a Clock, (which I reckon the Night) to eat and drink ; and then continue without Meat or Drink, Smoaking or Chewing Tobacco, or taking Snuff, (which three Things are much in Use amongst them) 'till it be Half an Hour after Sun-set. Nay, there are some so scrupulous, that they question whether it be Lawful for them to go into the Room where there is a *Grist-mill*, lest the

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Flower get into their *Throats*, and thro' their *Nostrils*. Others have been afraid to wash their Bodies, lest the Water should soak into their *Belly* thro' their *Navel*. By all which you may see how *extraordinarily strict* they are in their Way.

During *Ramazan*, there is no Difference at all in their Devotion from that at other times, excepting that in the last time of Service, at Night, there are a Multitude of *Lamps* lighted up in their *Mosques*, and they perform abundance of *Erkaets*; the *Priest* saying a great many short Prayers with an audible Voice, but as fast as he can speak; so that they are no sooner down upon their Knees, but up again. Altho' they carefully keep themselves from *Wine* this Month, yet there is Toleration for them to walk the Streets after Night, at which times there is abundance of *Uncleanness* committed; For tho' the *Whores* as well as other Women, at other times, use to veil themselves in the Street, yet in the Nights of *this Month* they'll walk with Men in *Mens Apparel*, with their Hair down about them, in a most *shameful* manner. I have intimated already how very strict the *Turks* are in the Observation of this *Fast*: But yet if any one be *sick*, or in a *Journey*, and finds himself faint for Want of inward Refreshment, he may *lawfully* eat or *Drink*; but then he must be sure to *fast* for it afterwards; But if he can deny himself altogether, it is more commendable.

I have seen many in the Country to work all Day very hard, in the most fervent *Harvest*

time, who tho' they have been ready to fall down for very parching Thirst, would by no means drink a little Water 'till the Time come when they are used to *break-fast*.

But if it happen so, that any do eat or drink accidentally and *unwittingly*, not thinking of the Fast, it is accounted as *nothing*, neither is the Fast marr'd thereby, provided they forbear eating as soon as ever they think upon the Fast: Nay, they account such a Thing to be a great Favour of God, and call it *God's Treat*.

I remember, when I was at *Mecha*, in the Month of *Ramazán*, it happened one Day to rain much, when my *Patroon's* *VWater-Carrier*, who daily supplied us with the Holy Water of *Beer-el zem zem*, brought some of the Rainy Water which fell from the *Beat-allah* to my *Patroon*, as a valuable Present, for which he was well rewarded. This Water being before me, I drank of it, not minding the Fast 'till it was down, when I reflected with my self that I had broken my Fast, and therefore fell to eating too. I told one, who dwelt in the same House with us, of this my Mistake (*viz.*) in drinking unadvisedly of the said Water. He then asked me, *Whether I had wittingly eaten since?* I told him, *Yes.* *Yozzik der!* replied he; i. e. 'Tis Pity! *Ne deulet bashingab Coenmish;* i. e. *What Dignity was put on your Head!* And withal said he, *God was about to treat you in a more than ordinary way, even with Heavenly VWater, which came off from his own House; neither would it have marr'd your Fast; but now, through your Ignorance, you have miss'd of so great an Advantage:*

stage: Wishing at the same time, That God would so deal with him.

As I said before, I have known many who, tho' they were almost ready to die with Thirst in their Labour, yet would not take the least Refreshment ; and the Reason they give is, Because they know not whether they shall live so long as to make it up again in *Fasting*. Nay, they are yet *more strict* during their *Pilgrimage* to *Mecha* ; for if any then do break their Fast *unseasonably*, they must Sacrifice a Sheep for such their Default.

It was in this Month of *Ramazan*, they say, (tho' I can't imagin how they can make it out) that the Angel *Gabriel* dictated to *Mohammet* the *Alcoran*, in the Cave which is by the Town of *Mecha*, on the Top of a little Hill, from whence you have a Prospect of the Town and of the *Kabea*, or (*Caaba*) Temple of *Mecha* ; of which, and their *Pilgrimage* thither, I shall give you a *true* and *faithful Account* in the following Chapter.

CHAP.

-CHAP. VII.

Containing an Account of the Mohammedans Pilgrimage to Mecha : Their Manner of Devotion there. Of some of the most considerable Places between Mecha and Algier ; as Alexandria, Grand-Cairo, &c.

GOING on Pilgrimage to Mecha is (as I inform'd you before) a Duty incumbent on every Mussul-man, if in a Capacity of Health and Purse : But yet a great many that are in a Capacity live in the final Neglect of it.

There are four Caravans which come to Mecha every Year, with great Numbers of People in each.

There is first the Moggarib Caravan, which comes from the West, from the Emperour of Fez's Country, and toucheth at Egypt, where they take in what Provision will serve to Mecha, and back again to Egypt. Note, That the Emmir Hagge, or Chief-Leader, of the Caravan, makes a stop at every Town he passes through, that so all such Persons as are desirous to go to Mecha that Year, may, if they please, go in Company with him.

This Emmir Hagge, into whatsoever Town he comes, is received with a great deal of Joy, because he is going about so religious a Work ; and it is who can have the Favour and Honour

nour of kissing his Hand, or but his *Garment*.

He goes attended in much Pomp, with *Flags, Kettle-Drums, &c.* and loud Acclamations rend the Skies; and the very *Women* get upon the Tops of the Houses to view the *Parade*.

The *second Caravan* goes from *Misseer*, (or *Messe*) i. e. *Grand Cairo* in *Egypt*; which is join'd by great Multitudes, because *this Caravan* is better arm'd, and so they go with more Safety under its Protection. And it is also more pleasant, because they go every one in Order, and each knows his Place; so that there arise no Quarrels or Disputes at all on the Road about Precedency.

With *this Caravan* is sent the Covering of the *Beat-allah*, or *House of God*, of which I shall give a Description by and by.

The *third Caravan* is call'd *Sham Carawan*, which brings those that come from *Tartary*, and Parts thereabout; and also from all *Turky*, *Natolia*, and the *Land of Canaan*, without touching at *Egypt*.

The *fourth* is call'd *Hind Carawan*, which comes from the *East-Indies*, and brings many Rich and Choice Goods, which are sold to all sorts of Persons who resort to *Mecha*.

These *four Caravans* do even jump all into *Mecha* together, there being not above three or four Days Difference in their Arrival; which usually is about six or seven Days before the *Curbane Eyram*.

But it may be ask'd perhaps, by some who know, or at least have heard or read of, the
Town

Town of Mecha, How such great Numbers of People can possibly have Lodging and Entertainment, for themselves and Beasts, in such a little ragged Town as Mecha is!

I had the Curiosity to look upon the great and worthy Mr. Collier's Dictionary, to see what was there said of Mecha and Medina; and I find his Author very much out in both: And Davity he saith was a late Writer: For Davity describes Mecha to be a very large Place, and that the constant Inhabitants make up above Six Thousand Families; whereas it indeed is nothing near so populous, and the Buildings are very mean and ordinary. And as for Medina, Davity saith 'tis but 4, I say 10 Days Journey from Mecha.

He saith likewise, That the Pillars of the Mosque of Medina are charged with 3000 Silver Lamps, whereas, in Truth, there are but few Lamps, and almost all of Glass. He saith moreover, That

Mohammets Tomb is richly adorn'd with Plates of Silver, and cover'd with Cloth of Gold, which is not so, but I suppose he mistakes this Covering for that of the Beat-allah, of which I have given an Account. There are no Lamps lighted about Mohammed's Tomb by Day. All Turks are not absolutely bound to visit the Tomb at Medina.

I answer, As for House-Room, the Inhabitants do straiten themselves very much in order, at this time, to make their Market. And indeed, they make the Hages, or Pilgrims, pay for their House-Room during their Stay there (which is generally only about 16 or 17 Days) more than the Rent of a whole Year amounts to. And as for such as come last, after the Town is fill'd, they pitch their Tents without the Town, and there abide 'till they remove towards home. As for Provision, they all bring sufficient with them, except it be of Fless, which they may have at Mecha; but as for all other Provisions, as Butter, Honey, Oil, Olives, Rice, Bisket, &c. they bring with them as much as will last thro' the Wilderness, forward and back-

backward. And so forth their *Camels*, they bring Store of *Provender*, &c. with them, and besides meet with some small Refreshment on the Road.

When a Ship is going for *Alexandria*, it is cried about the Town of *Algier*, where I liv'd, That she will sail such a Day: And then every one that hath designed for *Mecha* that Year joyfully embraces the Opportunity of going so far by Sea, because they thereby save both a great deal of Trouble and Cost, which they must sustain if they were forc'd to go by Land.

That Year I went from *Algier* to *Mecha*, we arrived at *Alexandria* in between thirty and forty Days, which is reckon'd to be a very good Passage.

At *Alexandria* we tarried about Twenty Days. Historians, no doubt, have given a far more satisfactory Account of *Alexandria* than I can pretend to do: But yet I hope my Observations may be accepted.

No doubt, this was a very famous City in Time, and celebrated for its Greatness and Neatness: For the very Ruins thereof leave an Image of Magnificence in a Man's Mind. In my Walks about it, I saw many curious Pieces of *Arch-work* under Ground. It is accommodated with a small Branch or Cut of *Nilus*, which fills their Wells; and to these Wells New *Alexandria* and all the Ships that thither resort are beholden for fresh Water. The Mouths of these Wells are intire Stones of Marble.

Great

Great Part of the Walls of this City are yet standing, with firm Iron Gates. I think, all the Walls, unless some Part of the Upper-work, be fallen.

There are two Churches in *Alexandria*, one of which is call'd by the Name of *Bing-beer Drake*, i. e. *A Thousand and One Pillars*; for so many, they say, it hath. There are several Pillars in the Ruins of *Old Alexandria* of a vast Bigness and Heighth; one especially I did much admire, for it is as big about as three or four Men can fathom, and higher than I could mount a Stone: It shines like Glass, and the Colour of it is much like *Porphyrian Marble*: 'Tis all one intire Piece, with some curious Stone-work on the Top of it.

This City of *Alexandria* is scituated about two Bow-shoots from the Sea-side; and the *New-Alexandria* joins to the Sea.

Here is not such a Plenty at all times to be had, as further up in the Country, and the Reason is, because abundance of Ships, of all Nations, do continually resort hither, and take off such Supplies as they want.

Having tarried here at *Alexandria* about twenty Days, we embark'd for a Place call'd *Roset*, (or *Rosetta*) which is about two Leagues (as I guess) up in the River *Nilus*, which River they call also, *Babor el Nile*, i. e. *The Sea of Nile*.

I think we sail'd from *Alexandria* about five or six Leagues Eastward of it, before we come to the open Mouth of the famous River *Nile*, where it emptieth it self into the *Mediterranean*.

an, and with its muddy Colour threat'ning as if it would change the whole *Mediterranean* into its own Colour and Sweetness. For I drank of its Water a considerable Way off at Sea, and found that it was no way salt, to my great Satisfaction, and the Truth of what I heard of it.

This River is not only Famous, among other Things, for *Depth*, but also for *Breadth*. I cannot give an exact Account of the *Breadth* of it, but I well remember it is so broad, that I could scarce distinguish a Man's from a Woman's Habit on the other Side. As for its *Depth*, you may guess 'tis very considerable, because there are many of the *Turks* Merchant-Men, navigated by *Greeks*, which are called by the Name of *Shykes*, somewhat like our *English Ketches*, of two or three hundred Tun, which come up to *Roset*; and from thence it is navigable up to *Boelock*, (or *Boulack*) by great Boats or Barges deeply laden, and how much further up I know not.

Roset is the Place where all the Boats unload which come from *Cairo* and *Alexandria*: For the Boats which come from *Cairo* are not fit to sail down for *Alexandria*, neither are the *Alexandrian* Big-Boats fit to sail up to *Cairo*, for want of sufficient *Depth* of Water.

The Mouth of *Nilus* is oftentimes very dangerous, and Vessels are cast away there, by reason of its being choak'd up with Sands; and many times Vessels are forc'd to wait ten or twelve Days for a clear Mouth.

This River is known by many, and Famous over the World.

It hath another great Mouth, where it empties itself also. some Leagues *Eastward* of the former, which is call'd by the Natives *Dimyor*. Some have written of several more *Mouths*; but if there be any such, they must be small *Streams*, which I never observ'd or heard of from the Natives: I am sure of this, viz. that these two I have mentioned are the Great ones, and Navigable.

I was not in *Egypt*, but at *Mecha*, at the Time of the Nile's *Overflowing*; but they say it comes *gradually* and *gently*, not at all dam-nifying the Inhabitants, who receive it with a great deal of Joy; and it remains about forty Days on the Land: And when it is gone off, they make very great Feasting and Re-joicing; and good Reason for't; for they have a mighty Dependance on the Overflowing of this River, for were it not for it, *Egypt* would be a very Barren Country, they having little or no *Rain*. After *Nilus* hath left the Land, then is their Time of *Tilling* and *Sowing*. After their Seed is into Ground, they are not solicitous whether it rain or not, hardly reckoning themselves obliged to the *Showers* of *Heaven*.

They have a particular Mark when the Flood is at its Height. And they say, That if it rise a *Finger's Breadth* above the Mark, it is a Sign of Plenty; but if it come so much short of it, 'tis a Sign of Scarcity.

The River of Nile affords Plenty of Fish and Fowl, as *Wild-Ducks*, *Geese*, &c.

I was credibly inform'd of a pretty Way they have there to take *Wild-Ducks*, viz. Some one, that can swim and dive very well, takes the Head of a dead Duck, and swims with it in his Hand, and when he comes pretty near the Ducks, he dives, holding the Duck's Head just above the Surface of the Water, 'till he comes to the Ducks, and then he takes hold of them by the Legs, and so catches them.

I have seen and handled a Bird taken on this River, about the Bigness of a *Heron*, which hath under his Throat a Bag of Skin, with the Mouth of it towards the Beak.

This Bird they call *Sacca Cush*, i.e. *Bird Water-Carriers*; and like *Dotterels*, they say, that when *Abraham* built the Temple at *Mecha*, these Birds supplied him with Water.

And I remember, that when we were sailing up the River *Nilus* towards *Cairo*. one of our Company shot one of those *Water-Carriers*, thinking it to be a *Wild-Goose*; but when it was known what it was, it was much lamented, even with Tears, that such a Creature should be so kill'd.

As for *Crocodiles* here, I saw none.

The River of Nile is not clear of Robbers, which rob in Boats.

There are Towns all along its Banks, inso-much that you are no sooner out of the Sight of the one but in Sight of two or three more.

They say it is above 250 Miles up from *Ras-Set* to the Country where the famous City of

Cairo stands, and in all this Way scarce an Hill as big as an House to be seen.

About four or five Miles on this Side Cairo, this River parts, and betakes itself into two Streams; the one runs to Rosset, the other to Dimyott.

The Inhabitants of Egypt are a Mixture of Moors, Turks, Jews, Greeks, and Copties, which last I understand to be the Race of the ancient Egyptians.

The chief Commodities of this Country are Rice, Flax, most Sorts of Grain, Sugar, Lin-Cloth in abundance, Hides in abundance, especially of Buffles, Balsams, &c.

As for their Fruits, they have but little Tree-Fruit, but abundance of other Sorts, such as Melons, Water-Melons, &c.

Here is also great Plenty of East-India Commodities, as Silks, Muslins, Callicoes, Spices, Coffee, &c.

Likewise here is great Plenty of Milk, Butter, Cheese, Oil, Olives, &c.

The Habits of the Moors and Egyptians or Copties, (Copticks) differ only in their Turbants; the Moors Turbants being all white, and the Copties white strip'd with Blue.

They speak all one Language, and generally wear a long black loose Frock, sown together all down before.

The Jews wear a Frock of the same Fashion, but of Broad-Cloth: But their Caps are of an odd Figure, being somewhat like the Pole of a Man's Hat-case covered with Broad-cloth.

And

And as for the *Jewish Women*, they wear a long sort of Head-dress, which is like one of our *Womens Steeple-crown'd Hats*, but not quite so taper at the Top, yet of a greater Length, jutting out behind at the Pole, in which they look very awkward indeed.

The *Greeks* differ but little from the *Turks* in their Habit, except it be in their *Turbants* and *Caps*.

There is in no Part of the World, I am apt to think, greater Encouragement given to Whoredom than in *Egypt*. It is impossible for me to give you a full Account of their *Licentiousness* of this kind, and which is *tolerated* too; but yet I cannot forbear speaking something of it, hoping it may be a Motive to cause my Country-men to make a good Use of it, and to bless God that we have such Punishment, by the Laws to be inflicted, in order to the Suppression of this *Soul-destroying Sin*.

In *Egypt* then they have distinct Streets and Places, which are all full of *Lewd Houses*, into any of which none of Reputation will enter, but upon absolute necessary Occasions.

The *Whores* use to sit at the Door or walk in the Streets *unveil'd*.

They are commonly very rich in their Cloths, some having the 1 Shifts and Drawers of Silk, with Silk Coats like unto Mens, (As for *Petticoats*, they never wear any in this Country) and a silk Swash about their Middle, (as indeed all others in these Parts do, both Men, Women, and Children) with a Knife tuck'd in at their

Girdle, the Sheath of which is commonly Silver.

These Courtezans, or Ladies of Pleasure, as well as other Women, have their broad Velvet Caps on their Heads, beautified with abundance of Pearls, and other costly and gaudy Ornaments; and they wear their Hair in Tresses behind, reaching down to their very Heels, with little Bells, or some such Things, at the End, which swing against their Heels, and make a tinkling Sound as they go.

They also wear Nose-Jewels, and therefore 'tis not altogether improbable that these, or some like them, were the Vanities of bewitching Apparel, which the Prophet exclaims against, *Isai. 3. 16.*

These Sparks go along the Streets smoaking their Pipes of four or five Foot long; and when they sit at their Doors, a Man can scarce pass by but they will endeavour to decoy him in.

I have often wonder'd how these Creatures can maintain themselves at the Rate they do seeing, *I am told*, that for three or four *Parasangs*, i. e. Pence, any Man may gratify his Lust upon them.

But they are so cunning that they will not encourage any Man to stay longer with them than in the Fact, because they will be ready for a fresh Gallant.

And now to speak something more of *Grasse* a Place eminent in History.

In this Place they have wells in most of their Churches, into which Water is by an *Aqueduct* convey'd, at the Time of the Overflowing of *Nilus*, and there are Men appointed who stand at the Windows of several of their Churches, to give Cups of Water to all such as pass'd by

If I mistake not, it is reported, that, in this City, there are five or six Thousand publick and private *Mosques*, or Churches.

Not Six Thousand Publick Mosques and twenty Thousand particular

ones, as I find in the worthy Mr. Collier's great Dictionary from his Author: I am positive it cannot be near the Number. Nor three and twenty Thousand, as Monsr. De Thevenot hath it, Part I. Page 129. Though I honour that Author, for he is exact in the Turkish History as any that ever I yet saw: I speak of what I know and have seen.

Among which, some are very large and stately, with curiously-wrought Fronts and Gates, as likewise high round Minarets, or Towers; and some of the said Minarets have several Balconies round them, some two, some three; which Balconies, during the Time of *Ramazan*, are illuminated with abundance of Lamps, glorious to behold!

Many Miles before we come to *Cairo*, the two *Pyramids*, which are many Miles beyond it, discover themselves: They are of a prodigious Height, and in the Form of a *Sugar-loaf*.

There is a Town joining to the River of *Nile*, about a Mile and Half before we come to *Cairo*,

Cairo, call'd *Boleck*, (or *Boulack*) where resort many Hundred of Barks laden with Corn, &c.

Here we hire Affes or Camels to carry our Things to *Cairo*; where, notwithstanding the Resort of Strangers and Merchants, and all the Fame that this City *Cairo* hath in History, all the Entertainment for Strangers is a naked Room or Chamber, without the least Furniture.

In this City are said to be spoken no less than Seventy two Languages.

As for the *Buildings* here, they are but very ordinary, and no more than two or three Stories high, except some *Hawns*, i. e. Publick-Houses of Entertainment, which are three or four Stories high. These *Hawns* are built after the same Figure with their other Houses, viz. Four-square, with a Court in the Middle; and some of them are so large that they have three or four score Rooms in them.

There are several Hundred of these *Hawns* in this City, which have in the midst of their several Courts little *Mosques*, or Churches, built. Considering which, and the great Houses, with the large Courts, that every Man of Note hath, you must needs think it to be a very large and magnificent City, to a distant Prospect of it. But yet the Streets are very narrow, which (it being very Populous) is an Inconvenience; for People frequently are very much throng'd as they pass the Streets, and sometimes lose their Slippers off their Feet.

The People here usually ride on Affes, if they go but a Mile or two in the City, and call

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call for an *Ass* as they do for a *Coach* in *London*; and the *Women* ride astride as the *Men* do. Those *Asses* pace as fast as any *Horse*; and for one *Parrach*, i. e. one *Penny*, you may ride a *Mile*. The *Owner* of the *Ass* drives the *Ass*, and the *Drivers* as they go are bound to call out to any on the *Way*, least any *Hurt* be done by sudden meeting or turning: So that all *Day* long is heard a great *Noise* caus'd by the *Ass*-drivers, who are continually crying either *Wuggick*, or *Thorick*, or *Shemalic*, or *Yeamejennick*, i. e. *Have a care of your Face*, or *Back*, or *Left-Side*, or *Right-Side*.

Twice a *Day* they generally water their *Streets*, because of the excessive *Heat*. And there are many that get a *Livelihood* by carrying of *Water* in *Goat-Skins*. with two or three *Brass* Cups, in which they offer *Water* to drink to those that pass by, for which some give them to the *Value* of *Half* a *Farthing*.

As for the *Plenty* which abounds here, 'tis wonderful: You may have twenty, nay five and twenty *Eggs* for one *Parrach*, or *Penny*.

And you may also have about fourteen or sixteen little *Cakes* of *Bread* each of which is very near as big as an *Half-penny Loaf* with us) for one *Parrach*; and all other *Things* are here proportionably cheap.

The *Water* which they have in this *City* is very brackish, and therefore most of the *Water* which they make use of is brought on *Camels* from the *River Nile*; and many *Hundreds* get their *Living* by bringing of it. This
Water

Water hath such a Quality in it, that it usually purges strangers at first.

Here is great Scarcity of Wood; 'tis brought from the *Black Sea*, and sold as Coal is with us, only the Wood is sold by Weight as Sea-Coal by Measure. Wood is so scarce, that they heat their Ovens commonly with Horse or Cow-Dung, or Dirt of the Streets.

There is but little *Fruit* here, as I said, except it be *Melons*, *Water-Melons*, *Cucumbers*, and the like; No such Thing (that I know) as *Apples*, *Pears*, *Cherries*, or such Sorts of *Tree-Fruit*.

There are daily brought into this City large Herds of Goats; and if any be minded to buy any of their Milk, they milk it for them before their Faces, that they may be satisfied 'tis good and new. Indeed most of common Necessaries are brought about to their Doors to be sold, except it be *Flesh*.

They have a very pretty Way in hatching *Chickens* hereabout, (*It's possible, some may think, what I am going to tell you is a Fable, but I declare I have seen it, and aver it to be true*) viz.—They have a Place under Ground (not unlike to an Oven) the Bottom of which is spread all over with Straw, on which they lay some Thousands of Eggs, close one by the other; which, without the Warmth of the Hens, or any prolific Heat, but that of the Sun, Dung, and such ignite Particles as the Earth may afford, are brought to Life. When the *Chickens* are thus hatch'd, they sell them to poor People by the Measure; and when they are full

full grown up and fat, the Value of them is no more than two or three (*Parrabs*) Pence a-piece.

In this City *Grand Cairo* there is a particular Place of Market, which is held twice a Week for the Selling of *Christian Slaves*, which are brought by Merchants from *Turkey*, and were taken mostly by the *Tartars*, and for the most part are only Women and Children: For the Men-Slaves are generally kept in *Turkey* for the Service of the Gallies.

These Slaves brought here to be sold are most of them *Muscovites* and *Russians*, and from those Parts, and some of the Emperour of *Germany's* Country. They are curiously deckt and set out with fine Cloths when they are expos'd to Sale, that they may carry the better Price.

And altho' the *Women* and *Maidens* are veiled, yet the Chapmen have Liberty to view their Faces, and to put their Fingers into their Mouths to feel their Teeth, and also to feel their Breasts. And further, as I have been inform'd, they are sometimes permitted by the Sellers (in a modest Way) to be searched whether they be Virgins or no.

It hath been affirm'd by some, that the *Slaves* that are sold in this Country are never compell'd to turn to the *Mohammetan Religion*.

In *Algier*, I confess, it is not common (tho' I my self suffer'd enough from them, God knows) but in *Egypt* and *Turkey*, I affirm, it is otherwise.

The younger sort that are sold Slaves are immediately put to School to learn to read, for they are very poor ignorant Creatures. And indeed, after they have turn'd, they fare very well in those Parts, almost as well as their *Patroon's* Children, if they are any ways Ingenious.

They say, that these *Renegado's* have a greater Blessing than the *Natural Turks*, for they commonly become Great Men and bear sway. And it is observ'd by them, that the Children of those *Turks* that marry here in *Egypt* seldom live to Mens Estate; but that the Off-spring of those *Renegado's* live as long as the Natives do, and that they have a Blessing on the account of *Joseph's* being sold into *Egypt*.

Here are no *Turks*, you must know, but what come from *Turkey*, and they are all *Yeane-Sherres*, (or *Janizaries*) i. e. *Soldiers*.

The People of this Country (and particularly of this City of *Cairo*) are very rugged, and much given to Passion; they'll scold like *Whores*, but seldom care to fight; and when they do, they strike with the Palm of their Hand, and not with the Fist.

They are extreemly addicted to Cozening and cheating, especially of Strangers, who are not well acquainted with their Coin, and their Manner of Buying and Selling.

They are also very abusive to Strangers, inso-much, that it is dangerous for any Stranger to be in the Street after Candle-lighting. Nay, I have known them to fall on a Stranger at Mid day, and rob him, and beat him to that degree, that it hath cost him his Life. The

The Porters in this Place are very strong Men to bear Burdens; they'll bear *three hundred pound Weight* or more on their Backs at once. And, if I mistake not, none can be admitted into their Company unless he can carry five hundred Weight such a Length.

But tho' they love cheating of Strangers so well, as I have told you, yet they are strict in punishing a *False-Ballance*; and therefore the Bakers Bread is examin'd into, and if it prove less than the *just and legal Weight*, they take it away, and give it to the Poor, and punish the Offending Baker with many hard Blows on the bare Feet: For Fear of which, many times, such as know their Bread to be less than the *Standard-Weight*, run away, and leave their Bread to be seiz'd on, thereby to avoid Corporal Punishment.

There are abundance of *Buffles* in this Country. They are somewhat bigger than our *Oxen*, but not quite so hairy. They hold their Noses much forward, with their Horns pointing backward. The People use them for the same Purposes as Oxen are used with us.

I need not tell you of the abundance of *Rice* here, for this is known to be the chief Country for Rice in the whole World. But notwithstanding the great Plenty which this Country abounds with, in all my Life I never saw the like Multitude of Beggars as here: For it's a common Thing to see Ten, Twelve, or more, of them in a Company together; and especially Thursday Evening, which is the Evening before their Sabbath: At which time,

If there be any Charity going it is shew'n.

People in this Country are much afflicted with *Sore Eyes, Swoll'n Legs*, and such as are Porters have their *Privy Members* also commonly very much swoll'n by bearing of extraordinary Burdens.

They have a Saying, *That God hath such a Love for this City, that he casts his Eye upon it seven times a Day, to behold it with Complacency.*

Most of the Gentry of this Country keep *Eunuchs* or *Gelt Negro's* in their Houses, with whom they intrust their Wives; and where-soever they go, be it to the *Bathing-Houses*, or elsewhere, these *Eunuchs* go with them, and make way for them with a long Staff in their Hand. Their Masters indeed intrust them with *all*, in a manner, and have a great Esteem for them, insomuch that they call them *Masters*. The Reason, no doubt, is because they would engage them to be Faithful in the Trust of their Wives.

These *Eunuchs* cost a considerable Price, because they are Young when they are Castrated, and several die to one that lives. They usually grow to a great Stature, and they have an Effeminate Voice, and never have any Hair grow on their Faces.

There is a Well in this City of *Cairo* of a very considerable Depth, and about 20 Foot square; there is a Way to go down halfway, dug round about it, to which Light is given from the Top of the Well thro' great Holes dug in the Sides of it.

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If I mistake not, there are about three hundred broad Steps down to the Half-way, where there is a Stable, in which Oxen are kept, to draw Water from the Bottom ; and there is a great Cistern where the Water is emptied, from whence it is drawn by other Oxen, after the same manner, to the Top.

The Manner of drawing it up is thus, viz. They have a Wheel somewhat like a Mill-Wheel ; on this Wheel are two Ropes, and between the two Ropes are fasten'd little Earthen Pots to both of the Ropes, about four Foot distance one from the other. As the Ox goes round, and brings the Pots up full, which empty themselves into the Cistern, and so go down empty with their Mouths downward, to take in more Water.

This Contrivance is for their Baths and watering of Gardens, &c. But it is not so much for the sake of this Machine that I mention this Well, as for another reason, viz. *Because this is affirm'd by them to be the Well in which Joseph was kept a Prisoner by Potiphar.*

But I am afraid I have held the Reader too long in Suspence before we come to Mecca ; I shall beg his Patience but a little further.

From Cairo we proceeded on in our Journey towards Mecca ; and at the Bottom or utmost Bounds of the Red-Sea, we came to a Town called Sweis (or Suez) which is about a Day's Journey from Cairo, and hath a Port, where do anchor the Ships that use the Mecca Voyage. They are an odd sort of Ships, having no Decks, and are deeply laden altogether with Provisions for Mecca.

In this Town of *Sweis* (or *Suez*) we paid a Groat or Six-pence a Galon for *fresh Water*. And having furnish'd our selves at *Cairo* with three or four Months Provision, enough to serve us back again into *Egypt*; and having Intelligence that the Ships are ready, we hire Camels, and away from *Cairo* to this Town of *Sweis* (or *Suez*)

'Tis but a few Miles after we come out of *Egypt* before we enter into the *Wildernesses*.

After we had sail'd about two or three Days from *Sweis*, or *Suez*, we anchored at *Toor*, or *Tor*, or *Eltor*, a very small Town and Port, where we refreshed our selves with Water, (for every Passenger carries his own Water). We had also here Plenty of *Apricots* and other Fruit, which were brought from *Mount Singi*, which is call'd by them *Toor-dog*, i. e. *Law-Mountain*, because the *Moral Law* was there given.

After we had sail'd a little further, we were shew'd the Place where (they say) the Children of *Israel* passed through the *Red-Sea*, which they term by the Name of *Kilt el Pharoun*, i. e. The Well, or Pit, of *Pharaoh*, meaning where he & all his Host were drowned, in their Pursuit after the *Israelites*.

They report, That in this Place is much Danger without a fresh Gale of Wind, because it is a kind of *Vortex*, the Water running whirling round, and is apt to swallow down a Ship.

I guess, that the Breadth of the *Red Sea* in this Place where the *Israelites* are said to have passed through, is but six or seven Leagues.

There

There is no safe sailing in this Sea by Night, unless it be in one Place of about two Nights sail, because of the Multitude of Rocks (*tho' I don't observe that the Maps describe those Rocks*) which are so thick, that we were always in Sight of some or other of them, and sometimes in the midst of a great many of them, and sometimes so near as to be able to throw a Stone to them.

Some of these Rocks are much bigger than others; some look like little Islands, others just appear above Water, and some are to be seen a little under Water; so that every Evening we came to an Anchor to the Leeward of one Rock or other.

Their Sailors are Prisoners of their own, & I think are used (*if not worse*) as any Gally-Slaves in the World.

At the hitherto Bounds of the Red-Sea, i. e. at Sweis, (as I said before) where we took Shipping, it's but of a little Breadth. For the space of four or five Days Sail from Tor, we keep near the Side of the Wilderness on the Left Hand; and after that we lose Sight of the Shore on the Right hand.

This Sea, i. e. the Red Sea, is much saltier hereabout than in other Parts; insomuch, that when they took abdes with this Water, (*for none did otherwise because of the Scarcity of fresh Water*) it made their Bums exceedingly to smart.

We were on this Sea about thirty Days; & after we had sail'd from Sweis about twenty Days, we came to a Place where was buried ashore

ashore a *Marabbot*, i. e. (as you have heard a *Saint*, or one reputed eminently Devout and Religious; and perhaps some hundreds of Years are pass'd over since he was here interr'd. When, I say, we came to this Place, one of the Ship's Crew (with the Consent of the rest) makes a little Ship, about two Foot in Length, and goes to every one of the *Haggas*, or *Pilgrims*, desiring them to bestow their Charity in Honour of the said *Marabbot* which lies there interr'd on the Shore; and at such a time they liberally bestow some Piece of Money to the said end. Then they take some small Wax-Candles, with a little Bottle of Oil, and put them into the Ship, together with the Money they have received from well-inclin'd People, as they say; (but I am apt to think they put in a very small Part of the Money, if any at all, but keep it to themselves). This being done, (as I told you Chap. 2d.) they all hold up their Hands, begging the *Marabbot's* Blessing, and praying that they may have a good Voyage. And then they put the Ship overboard into the Sea, not in the least doubting of its safe Arrival to the *Marabbot*, for the Benefit of his Sepulchre, tho' it be a desolate Place, and not at all inhabited, where he is said to lie interr'd.

Poor Ignorant Creatures!

This *Marabbot*, they have a Tradition, died in his Voyage towards Mecca, and therefore his Memory is most highly esteemed and venerated by them.

Note, That if any die before they come to Mecca, they are ever after term'd by the Honourable Name of *Hagge*.

I should have told you, that the Veneration they have for these *Marabbots* is so great, that if any Person that hath committed Murder flies to one of the little Houses, (which, as I informed you, are built upon their Sepulchres) for Sanctuary, he's as safe as if he were in a Convent: For none durst touch him, in order to fetch him thence.

A few Days after this we came to a Place called *Rabbock*, about four Days sail on this side *Mecca*, where all the *Hagges* (excepting those of the Female Sex) do enter into *Hirawem*, or *Ibram*, i. e. They take off all their Cloths, covering themselves with two *Hirrawems*, or large white Cotton Wrappers; one they put about their Middle, which reaches down to their Ancles, the other they cover the upper part of the Body with, except the Head; and they wear no other Thing on their Bodies but these Wrappers, only a Pair of *Gingameea*, i. e. *ebinsal'd Shoes*, like Sandals, the Over-Leather of which covers only the Toes, their Insteps being all naked. In this manner they go from *Rabbock* 'till they come to *Mecca*, to approach the Temple; many times enduring the scorching Heat of the Sun, 'till their very Skin is burnt off their Backs, and their Heads swell'd to a prodigious Size: (Yet when any man's Health is by such Austerities in Danger, and like to be impaired, they may lawfully put on their Cloths, on condition still, that when they come to *Mecca* they sacrifice a Sheep, and give it to the Poor.) During the Time of their wearing this mortifying Habit, (which is about the Space of seven Days) it is held

held unlawful for them so much as to cut their Nails, nor to kill a Louse or a Flea, tho' they see them sucking their Blood; but yet if they sting them so much that they cannot well endure it longer, it is thought lawful for them to remove them from one Place of the Body to another.

During this time they are very watchful over their Tempers, and keep a jealous Eye upon their Passions, and observe a strict Government of their Tongues, making continual use of a Form of devout Expressions. And they will also be careful to be reconcil'd and at Peace with all such as they had any Difference with; accounting it a very shameful Thing to bear the least Malice against any. They do not shave themselves during this time.

Now we come to *Gidda*, the nearest Sea-port Town to *Mecca*, not quite one Day's Journey from it, where the Ships disburthen themselves. Here we are met by *Dilleels*, i. e. certain Persons that come from *Mecca* on purpose to instruct the *Haggas*, or Pilgrims, in the Ceremonies (most of them being ignorant of them) which are to be used in their Worship at this *Beat-ollob*, or Temple, which they call the *House of God*, and say *Abraham* built it; to which I give no Credit.

As soon as we come to the Town of *Mecca*, the *Dilleel*, or Guide, carries us into the great Street, which is in the midst of the Town, and to which the Temple joins; and after the Camels are laid down, he first directs us to the *Fountains*, there to take *abdes*; which being done,

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done, he brings us to the Temple ; into which (having left our Shoes with one who constantly attends to receive'em) we enter at the Door called *Bab-el-Salem*, i. e. the *Welcome Gate*. After a few Paces en-

trance, the *Dilleel* makes a stand, and holds up his Hands towards the *Beat ollob* (it being in the middle of the Temple, or Mosque) the *Haggas* imitating him, and speaking after him the same Words, At the very first Sight of the *Beat-ollob* the *Haggas* melt into Tears ; then we are led up to it, still speaking after the *Dilleel* ; then we are led round the *Beat ollob* seven times, and then make two *Erkaets*. This being done, we are led out into the Street again, where we are sometimes to run, and sometimes to walk very quick with the *Dilleel*, from one Place of the Street to the other, about a Bow-shoot. And I profess, I could not chuse but admire to see those poor Creatures so extraordinary Devout and Affectionate when they were about these Superstitions, and with what Awe and Trembling they were possess'd ; insomuch, that I could scarce forbear shedding Tears to see their Zeal, tho' blind and Idolatrous. After all this is done, we return to the Place in the Street where we left our Camels with our Provision, and Necessaries, and then look out for Lodgings ; where when we come, we disrobe, and take off our *Hirrawems*, and put on our ordinary Cloths again.

Note, that before they'll provide for themselves, they serve God in their Way.

All the *Pilgrims* hold it to be their great Duty well to improve their Time whilst they are at *Mecca* ; and not only to do their accustomed Duty in the Temple, but to spend all their Leisure Time there ; and, as far as Strength will permit, to continue at *Tawoaf*, i. e. to walk round the *Beat-olloh*, which is about Four and twenty Paces square. At one Corner of the *Beat* there is a black Stone fastned, and fram'd with Silver Plate, and every time they come to that Corner they kiss the Stone ; and having gone round seven times, they perform (as I told you) two *Erkaets nomas*, or Prayers.

This Place, so much frequented by People going round it, is seldom void of People. For they say, that if any Person is blessed with such an Opportunity, that for his or her Zeal in keeping up the Honour of *Tawoaf*, let them petition what they will at the *Beat-olloh*, they shall be answered. Many will walk round 'till they are quite weary, then rest and at it again ; and at the End of every seventh time they perform two *Erkaets*, then at it again. This *Beat* is in effect the Object of their Devotion, the Idol which they adore : For let them be never so far distant from it, *East*, *West*, *North*, or *South* of it, they'll be sure to bow down towards it ; but when they are at the *Beat*, they may go on which Side they please, and pay their *Sallah* towards it.

Sometimes there are several Hundreds at *Tawoaf* at one, especially after *Acsham nomas*, or fourth Time of Service, which is after Candle-lighting

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lighting (as you heard before) and those both Men and Women ; *but the Women walk outside the Men, and the Men nearest to the Beat* In so great a Resort as this, it is not to be supposed that every individual Person can come to *kiss* the Stone aforementioned ; therefore in such a Case the Lifting up the Hands towards it, smoothing down their Faces, and using a short Expression of Devotion, as *Olloh whyick barrik* (or *Allah Ekber*) i. e. *Blessed God!* or some such like ; and so passing by it 'till Opportunity of *kissing* it offers, is thought. But when there are but few Men at *Towoaf*, then the Women get Opportunity to *kiss* the said Stone, and when they have gotten it, they close in with it as they come round, and walk round as quick as they can to come at it again ; and so keep Possession of it for a considerable Time. The Men, *when they see the Women have got the Place*, they'll be so civil as to pass by, and give the Women Leave to take *their Fill*, as I may say, in *their Towoaf*, or walking round ; during which they are using some formal Expressions. When the Women are at the Stone, then it's esteem'd a very rude and abominable Thing to go near them, respecting the Time and Place.

I shall now give you a more particular Description of Mecca and the Temple.

First, as to Mecca. It is a Town scituate in a barren Place (about one Day's Journey from the Red-Sea) in a Valley ; or rather in the midst of many little Hills. 'Tis a Town of no Force,

Force, wanting both Walls and Gates. Its Building is, as I said before, very ordinary; insomuch that it would be a Place of no tolerable Entertainment, were it not for the Anniversary Resort of so many Thousand *Haggas*, or *Pilgrims*, on whose coming the whole Dependence of the Town, in a manner, is; for many Shops are scarcely open all the Year besides. The Inhabitants (as I hinted before) will be sure to make more of one or two Rooms to the *Haggas* than will pay the Year's Rent for the whole House.

The People here, I observ'd, are a poor sort of People, very Thin, Lean, and Swarthy. This Town is (as was intimated) surrounded with many Thousands of little Hills for many Miles, and those Hills are very near one to the other. I have been on the Top of some of them near *Mecca*, and have been able to see some Miles about, but yet not able to see the farthest of the Hills. These Hills are all Stony Rock and blackish, and all near of a Bigness, and appear at a Distance like *Pooks of Hay*, but all pointing towards *Mecca*. Some of them are Half a Mile in Circumference, &c. but all near of one Height. As to these Hills, the People here have an odd and foolish sort of Tradition, viz. That when *Abraham* went about building the *Beer-olloh*, God by his wonderful Providence did so order it, that every Mountain in the World should contribute something to the building thereof; and accordingly every Mountain did send its Proportion. Between these Hills is good and plain Travelling, tho' they stand near one to another.

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There is upon the Top of one of these Hills a Cave, which they term *Hira*, i. e. *Blessing*: Into this Cave (they say) *Mohammet* did usually retire for his solitary Devotion, Meditation, and Fastings; and here they believe he had a great Part of the *Alcoran* brought him by the Angel *Gabriel*. I have been in this Cave, and observ'd that it is not at all beautified, at which I admir'd.

About Half a Mile out of *Mecca* is a very steep Hill, and there are Stairs made to go to the Top of it, where is a *Cupula*, under which is a cloven Rock; into which, they say, *Mohammet*, when very young, was carried by the Angel *Gabriel*, who dissected his Breast, and took out his Heart, and from thence pick'd some black Blood-Specks, which was his Original Corruption, and afterward clos'd up the Part again; and that during this Operation *Mohammet* felt no Pain.

Into this very Place I my self went, because the rest of my Company did so, and performed some *Erkaets* as they did.

This Town *Mecca* hath its Plenty of Water; but few Herbs notwithstanding, unless in some particular Places. Here are yet several Sorts of particular good Fruits to be had, viz. Grapes, Melons, Water-Melons, Cucumbers, Pumpkins, and the like; but these are brought two or three Days Journey off, where there is a Place of very great Plenty, call'd, if I mistake not, *Abbas*; likewise Sheep are brought hither and sold. So that as to *Mecca* it self, it affords little or nothing of comfortable Provisions.

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It's scituate in a very hot Country; infomuch, that People run from one Side of the Streets to the other, to get into the Shadow, as the Motion of the Sun causes it. The Inhabitants, especially Men, do usually sleep on the Tops of the Houses for the Air, or in the Streets before their Doors. Some lay the small Bedding they have on a thin Mat on the Ground; others have a slight Frame, made much like a *Gibb*, on which we place Barrels, standing on four Legs, corded with *Palm Cordage*, on which they put their Bedding. Before they bring out their Bedding they sweep the Streets and water them. As for my own part, I usually lay open without any Bed-covering; only I took a Linnen Cloth, and dipt in the Water, and after I had wrung it, I covered my self with it in the Night, and when I awoke I should find it dry; then I would wet it again, and thus I did two or three times a Night.

Secondly, The Temple of Mecca hath about forty two Doors to enter into it; not so much, I think, for Necessity as Figure; for in some Places they are close by one another. The Form of it is much resembling that of the Exchange in London; but I believe it's near ten times bigger. 'Tis all open, and Gravell'd in the midst except some Paths that come from certain Doors which lead to the *Beat-olloh* (which, as I said, stands in the midst of the Temple) and are pav'd with broad Stones. The Walks and Cloisters all round are arch'd over head, and pav'd beneath with broad Stone; and all round

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are little Rooms, or *Cells*, where such dwell as give themselves up to Reading, Studying, and a devout Life; which are much akin to their *Dervises*, or *Hermites*.

The *Dervises* are most commonly such as live an Eremetick Life, travelling up and down the Country like *Mendicants*, living on the Charity of others, wearing a white Woollen Garment, and a long white Woollen Cap (much like some of the Orders of *Friars* in the *Romish Church*), with a *Sheep* or *Goat-Skin* on their Back to lie on, with a long Staff in their Hand. When they read they commonly sit down, putting their Legs across, and keeping their Knees above the Ground. They usually carry their *Beads* about their Arms or Necks, whereas others carry them in their Pockets. Many *Turks* when they reform give themselves up to a *Dervise* sort of a Life: And, for an Instance, my second *Patroon* had a younger Brother, who had liv'd a very debauch'd Life; but on a sudden a great Change seem'd to be wrought upon him, infomuch that he let his Beard grow, never shaving it, and put on his great green *Turbant*, which none presume to wear but such as are of the Blood and Race of *Mohammet*, and betook himself to the the learning his *Elif, Be, Te*, i. e. *A. B. C.* and in a little time attain'd to read very well, and spent a great Part of his Time in Reading. Some of his old jolly Companions would joque at him for it, but he still kept on this strict Way of Living, not regarding their gibing.

The *Beat-ollob*, I have already told you, stands in the middle of the *Temple*, and is Four-square, about Twenty-four Paces each Square, and near Twenty-four Foot in Height. 'Tis built with great Stone, all smoth and plain, without the least Bit of Carv'd Work on it. 'Tis covered all over, from Top to Bottom, with a thick sort of Silk. Above the middle, part of the Covering are embroidered all round with Letters of Gold, the meaning of which I cannot well recal to mind; but, as I think, they were some devout Expressions; each Letter being near Two Foot in Length, and two Inches broad. Near the lower end of this *Beat* are great Brass Rings fasten'd into it, through which passeth a great Cotton Rope, to which the Lower End of the Covering is tack'd. The Threshold of the Door that belongs to the *Beat* is as high as a Man can reach; and when any Person enters into it, a sort of Ladder Stairs are brought for that purpose. The Door is plated all over with Silver, and there's a Covering which hangs all over it, and reaches to the Ground, which is kept turn'd up all the Week, except *Thursday Night* and *Friday*, which is their *Sabbath*. The said Covering of the Door is very thick embroidered with Gold, insomuch that it weighs seven Score Pounds weight. The Top of this *Beat* is flat, beaten with Lime and Sand; and there is a long Gutter to carry off the Water when it rains; at which time the People will run, throng, and strugle, to get under the said Gutter, that so the Water that comes off from the *Beat* may fall

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fall upon them ; accounting it as the *Dew of Heaven*, and looking on it as a great Happiness to have it drop upon them : But if they can recover some of such Water to drink, they esteem it to be yet a much greater Happiness. Many poor People make it their Endeavour to get some of this Water, and present it to the *Haggas*, for which they are well rewarded.

In this Town of *Mecca* there are Thousands of blue Pidgeons, which none will affright or abuse, much less kill them, which therefore are so very tame, that they'll pick Meat out of one's Hand. *I my self have often fed them in the House where I resided while at Mecca.* These Pidgeons come in great Flocks to the Temple, where they are usually fed by the *Haggas* ; for the poor People of *Mecca* come to the *Haggas* with a little sort of a Dish made with Rushes, with some Corn on it, begging the *Haggas* to bestow something on *Hammamet Metta Nabee*, i. e. *The Pidgeons of the Prophet.* I have heard some say, that in their Flight they'll never fly over the *Beat-olloh*, as if they knew it to be the *House of God.* But it is a very great Mistake, for I have seen them many times to fly over the *Beat-olloh.*

As I mentioned before, in one Corner of this *Beat* is a black Stone fasten'd with a Plate of Silver ; which Stone, they say, was formerly white, and then it was called *Haggor Essaed*, i. e. *the white Stone* ; but by reason of the Sins of the Multitude of People that *kiss* it, it is become black ; and is now called *Haggor Esfaed*, or *black Stone.*

This *Beat-ollob* is opened but two Days in the space of six Weeks, viz. one Day for the Men, and the next Day for the Women. I tarrying at *Mecea* about four Months, had the Opportunity of entring into it twice; a *reputed Advantage* which many Thousands of the *Haggēs* have not met with.

For those that come by Land make no longer Stay at *Mecca* than sixteen or seventeen Days. When any enter into the *Beat*, all that they have to do is to perform two *Erkaets* on each Side, with holding up the two Hands, and petitioning at the Conclusion of each two *Erkaets*. And they are so very reverent and devout in this doing, that they will not suffer their Eyes to wander and gaze about; for they account it very sinful so to do. Nay, they say, that one was smitten blind for gazing about when in the *Beat*, as the Reward of his vain and unlawful Curiosity. I could not, for my part, give any Credit to this Story, but look'd on it as a *Legendary Relation*; and therefore was resolved, if I could, to take my View of it: I mean, not to continue gazing about it, but now and then to cast an observing Eye. And, I profess, I found nothing worth seeing in it: only two Wooden Pillars in the midst to keep up the Roof, and a Bar of Iron fastened to them, on which hang'd three or four Silver Lamps (which are, I suppose, but seldom, if ever, lighted). The Floor of the *Beat* is Marble, and so is the Inside of the Walls, on which there is written something in *Arabick*, which I had not Time to read. The Walls, tho' inside of Marble,

Marble, are not hung all over with Silk, which is pull'd off before they enter. Those that go into the *Beat* tarry there but a very little while, (*viz. scarce so much as half a Quarter of an Hour*) because others wait for the same Priviledge; and while some go in, others are going out. After all is over, and all that will have done this, the *Sultaun of Mecca*, who is a *Shirreef* (i. e. one of the Race of *Mohammet*) accounts himself not too good to cleanse the *Beat*, who, with some of his Favourites, doth wash it and cleanse it. And first of all they wash it with the *Holy Water, Zem Zem*, and after that with Sweet Water. The Stairs which were brought for to enter in at the Door of the *Beat* being remov'd, the People crowd under the Door to receive on them the Sweeping of the said Water. And the *Besoms* wherewith the *Beat* is cleansed are broken in pieces, and thrown out amongst the Mob, and he that gets a small Stick or Twig of it, keeps it as a *Sacred Relique*. Every Year (*I mentioned before*) the Covering of the *Beat-ollob* is renewed in *Grand-Cairo in Egypt*, by the Order of the *Grand Seigneur*; and when the Caravan goes with the *Haggas* to *Mecca*, then is the new Covering carried upon two Camels, and those two Camels do no other Work all the Year long. It is sent out of *Egypt* with a great deal of Rejoicing, and so it is received into *Mecca* with wonderful Joy; (*many People even weeping for Joy, and some kissing the very Camels that carry it, bidding welcome again and again, reaching their Hands up to the Covering, and then smoothing down*

down their Faces.) This and a great deal more they do, shewing what great *Veneration* they have for this new Covering, tho' not yet put on about the *Beat*. — Well may you think then what *Esteem* they have for the *Beat-ollob* it self.

When the Old Covering, or *Hirrawem*, (or *Irbam*, for so the Name of it is) is taken down, the New one is put up by the *Sultan Shirreef* of *Mecca*, with some to assist him. The Old Covering the *Sultan* takes into his Custody, for it properly belongs to him, and cuts it in pieces and sells them to the *Haggas*, who care not almost how much they give for a Piece of it. They being so eager after these *Screeds*, a Piece of the Bigness of a Sheet of Paper will cost a *Sultane*, i. e. nine or ten Shillings. Yea, the very Cotton Rope (to which the lower Part of the Covering, as I told you, is fasten'd) is also cut into Pieces, and untwisted, and sold. Many buy a Piece of the Covering of the *Beat* on purpose to have it laid on their Breast when they are dead, and be buried with them, esteeming it as an excellent *Amulet* to preserve them from all manner of Hurt and Danger. I am apt to believe that the *Sultane Shirreef* makes as much Money of the Old Covering as the New may cost; altho' they say, that the Work that is in it is alone the Employment of many People for a whole Year's Space.

But to speak something further of the Temple of *Mecca*; for I am willing to be very particular in matters about this, tho' in so being, I should it may be, speak of some Things that may be thought

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trivial). The compass of Ground round the Beat (where, as you have heard, the People exercise themselves in the Duty of *Towaa*) is paved with *Marble*, and round this *Marble Pavement* stand *Pillars of Brass* about 15 Foot high, and 20 Foot distance from each other; above the middle part of which *Iron Bars* are fastened, reaching from one to the other, and several *Lamps* made of *Glass* are hang'd to each of the said *Bars*, to give *Light* in the Night Season, (for they pay their Devotions at the Beat-ollob as much by Night as by Day, during the *Haggas Stay in Mecca*. On each of the four Squares of the Beat is a little Room built, over each of which is a little Chamber, with Windows all round it, in which Chambers the *Emaem*, (or *Imam*) together with the *Mezzin*, performs *Sallah*, in the Audience of all the People which are below. These four Chambers are built one at each Square of the Beat, by reason that there are four sorts of *Mohametans*. The first are call'd *Hannifee*, most of them are *Turks*. The second is call'd *Shaffee*, whose Manners and Ways the *Arabians* follow. The third is *Hambalee*, of which are but few. The fourth is *Maleckkee*, of which are those that live Westward of *Egypt*, even to the Emperour of *Morrocco's Country*. These all agree in *Fundamentals*; only there is some small Difference between them in the *Ceremonial Part*.

As for Instance: The *Hannafees* when they stand at their Devotion, having touch'd the lower part of their Ears with their two Thumbs, they place their Hands on their Bellies, the Right-hand on the

the Left ; intimating, that they stand bound in the Presence of God, to live well. The Malachees and Shaffees lift up their Hands in a sort of a careless manner, and then let them fall down and bang by their Sides ; which intimates (as they say) a Reverence of the Divine Majesty.

As for the Hambalees, they differ but little from the Hannafees ; but of all these four sorts, the Hannafees seem to be the most serious, devout, and deliberate, in their Worship and other Preparatories. All Mussulmans are bound to believe in all Mohammer's Apostles (as they call them), especially these four, viz. Abuqekeer, Allee, Osmán, Eumer, which were the great and principal Sticklers for the Religion of Mohammer after his Death. But one of these four sorts, i. e. the Hambalees, do not own Allee to be one of Mohammer's Apostles ; Upon which Account they are look'd upon by the rest as Heretical.

But to return to the Beat : A little from which, (about twelve Paces) is, as they say, the Sepulchre of Abraham, who, by God's immediate Command, built this Beat-ollob, or Temple ; which Sepulchre is enclosed within Iron Grates. A small Distance from the said Sepulchre, on the Left-hand is a Well, which they call Beer el zem zem, the Water whereof they call Holy Water, and as superstitiously esteem it as the Papists do their Holy Water. In the Month of Ramazan they'll be sure to break their Fast with it. They report, that it is as sweet as Milk ; but for my part I could perceive no other Taste in it than in common Water, except that it tasted somewhat brackish. The

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Hagges, when they come first to Mecca, drink
 of it unreasonably, by which means they are
 not only much purged, but their Flesh breaks
 out all in Pimples; and this they call *The pur-*
ging of their Spiritual Corruptions. There are hun-
 dreds of *Pitchers* which belong to the Temple,
 which in the Month of *Ramazan* are filled
 with the said Water, and plac'd all along be-
 fore the People, with Cups to drink, as they
 are kneeling and waiting for *Acsham Nomas*, or
Evening Service; and as soon as the *Mezzins* (or
Meznims) or *Clerks*, on the Tops of the Stee-
 ples, or *Minarets*, begin their Bawling to call
 them to *Nomas*, then they fall a drinking (be-
 fore they begin their Devotions) thereof. This
 Beer, or Well, of *Zem zem* is in the midst of
 one of these little Rooms before-mentioned to
 be at each Square of the *Beat*, distant about 12
 or 14 Paces from the *Beat-ollob*; out of which
 four Men are employ'd to draw Water, with-
 out any Pay or Reward, for any that shall de-
 sire it. Each of these Men have two Leather
 Buckets tied to a Rope on a small Wheel, one
 of which comes up full while the other goes
 down empty. They do not
 only drink this Water, but
 oftentimes bath themselves
 with it; at which time they
 take off their Cloths, only
 covering their Lower Parts
 with a thin Wrapper; and
 one of the Drawers pours on
 each Persons Head 5 or 6
 Buckets of Water. The
 Person bathing may lawfully

The worthy Mr.
Thavenot saith,
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ter; but I never
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for ought as I could
perceive.

ly wash himself therewith above the Middle, but not his Lower-Parts, they accounting them not worthy, only letting the Water take its Way downwards. In short, they make use of this Water only to drink, and take *Abdes*, and Bathing; neither may they take *Abdes* with it, unless they before cleanse the Privy-Parts with other common Water. Yea, such an high Esteem they have for it, that many *Hagges* carry it home to their respective Countries in little Latton Pots, and present it to their Friends, half a Spoonful it may be to each, who receive it in the Hollow of their Hand, with great Care and abundance of Thanks, sipping a little of it, and bestowing the rest on their Faces and naked Heads; withal holding up their Hands, and desiring of God, *that they also may be so happy and prosperous as to go on Pilgrimage to Mecca.*

I come now to tell you when and where they receive this honourable Title of *Hagges*; for which they are at these Pains and Expence.

The *Curbaen Byram*, or the Feast of Sacrifice, follows two Months and ten Days after the *Ramazan*. The Eighth Day after the said 2 Months they all enter into *Hirrawem* again; (which *Hirrawem*, or *Irham*, I have already given you an Account of) and in that manner go to a certain Hill called *Gibbel el orphat* (or *el arephat*) i. e. The Mountain of Knowledge: For there, they say, *Adam* first knew his Wife *Eve*. And they likewise say, that she was buried at *Gidda* near the Red-Sea: At whose Sepulchre all the *Hagges* that come to Mecca by way of the Red-Sea perform

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perform two *Erkaets Nomas*, and I think no more. I could not but smile to hear this their ridiculous Tradition, for so I must pronounce it. When I observ'd the Marks which were set, one at the Head and the other at the Foot of the Grave, I guess'd them about a Bow-shot distance from each other. On the middle of her supposed Grave is a little *Mosque* built, where the *Hagges* pay, as I just now told you, their religious Respect.

This *Gibbel* or Hill is not so big as to contain the vast Multitudes that resort thither, for it is said by them, that there meet no less than Seventy Thousand Souls every Year, on the 9th Day after the two Months after the *Ramazan*: And if it so happen, that in any Year there be wanting some of that Number, God will supply the Deficiency by so many *Angels*.

I do confess, the Number of *Hagges* I saw at this Mountain was very great, nevertheless I could not think they could amount to so many as Seventy Thousand. There are certain Bound-Stones placed round the *Gibbel*, or Mountain, in the Plain, to shew how far the sacred Ground (as they esteem it) extends. And many are so zealous as to come and pitch their Tents within these Bounds some Time before the Hour of paying their Devotion here comes, waiting for it. But why they so approach this Mountain beyond any other Place, and receive from hence the Title of *Hagges*, I confess, I do not more fully understand than what I have already said, giving but little heed to these *Devotions*. I observ'd nothing worth a seeing on

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this Hill; for there was only a small *Cupulo* a top of it: Neither are there any *Inhabitants* nearer to it than *Mecca*. About one or two of the Clock, which is *Eulea Nomas*, they having wash'd themselves, and made themselves ready to perform it, perform *that*, and at the same time they perform *Ekinde* (or *Quinde*) *Nomas*, which they never do at one time but upon this Occasion, because at the Time when *Ekinde Nomas* or *Sallab* should be performed in the accustomed Order, viz. about Four a-Clock in the Afternoon, they are then imploring Pardon for their Sins, and receiving the *Eman's* (or *Imam's*) Benediction.

It was a Sight indeed able to pierce ones Heart to behold so many Thousands in their Garments of Humility and Mortification, with their naked Heads and Cheeks watered with Tears; and to hear their grievous Sighs and Sobs, they begging earnestly for the Remission of their Sins, and promising Newness of Life; using a Form of Penitential Expressions; and thus continuing for the Space of four or five Hours, viz. until the Time of *Acsham Nomas*, which is perform'd (as I said before) about Half an Hour after Sun-set. [It is Matter of sorrowful Reflection, to compare the Indifference of many Christians with this Zeal of those poor blind Mohammedans, who will, 'tis to be fear'd, rise up in Judgment against them, and condemn them.] And after their solemn Performance of their Devotions thus at the *Gibbel*, they all at once receive that honourable Title of *Hagge* from the *Imam*, *Eman*, or *Priest*, and are so stiled to their

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their Dying-Day. Immediately upon their receiving this Name the Trumpet is sounded, and they all leave the *Hill* and return for *Mecca*; and being gone two or three Miles on their Way, they there rest for the Night; but after *Nomas*, before they rest, each Person gathers nine and forty small Stones, about the Bigness of an *Hazel-Nut*; the meaning of which I shall acquaint you with presently.

The next Morning they move to a Place call'd *Meena*, or *Muna*; (the Place, as they say, where *Abraham* went to offer up his Son *Isaac*, and therefore in this Place they sacrifice their Sheep, about two or three Miles from *Mecca*) where they all pitch their Tents, (it being a spacious Plain) and spend the Time of *Curbaen Byram*, viz. three Days. As soon as their Tents are pitch'd, and all Things orderly disposed of, every individual *Hazge*, the first Day, goes and throws Seven of the small Stones which, as I said just now, they gathered, against a small Pillar, or little square Stone-Building. Which Action of theirs is intended to testify their Defiance of the Devil and his Deeds. And there are two other of the like Pillars, which are scituate near one the other; at each of which the second Day they throw seven Stones: and the same they do the third Day. As I was going to perform this

Mr. de Thevenot saith, That they throw these Stones at the Gibbel, or Mount, but indeed it is otherwise; tho' I must needs say he is very exact in almost every thing of Turkish Matters.

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Ceremony of throwing the Stones, a facetious Hagge met me ; saith he, *You may save your Labour at present, if you please, for I have hit out the Devil's Eyes already.*

You may note, that after they have thrown the seven Stones on the first Day (the Country People having brought great Flocks of Sheep to be sold) every one buys a Sheep and sacrifices it, some of which they give to their Friends, some to the Poor, which come out of Mecca and the Country adjacent, very ragged Poor, and the rest they eat themselves ; after which they shave their Heads, throw off *Hirrawaem*, and put on other Cloths, and then salute one another with a Kiss, saying, *Byram Mabarik Ela*, i. e. *The Feast be a Blessing to you.*

These three Days of *Byram* they spend festively, rejoicing with abundance of Illuminations all Night, shooting of Guns, and Fireworks flying in the Air: For they reckon that all their Sins are now done away, and they shall when they die go directly to Heaven ; and for the future, if they keep their Vow and do well, God will set down for every good Action Ten ; but if they do ill, God will likewise reckon every evil Action Ten : And any Person that, after having received the Title of Hagge, shall fall back to his vicious Course of Life, is esteemed to be very Vile and Infamous by them.

Some have written, That many of the Haggas or Pilgrims, after they have returned home, have been so austere to themselves, as to pore a long Time over red hot Bricks, or Ingots of Iron, and by that

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means they willingly lose their Sight, desiring to see nothing evil or prophane, after so sacred a Sight as the Temple of Mecca; but I never knew any such Thing done.

During their three Days Stay at Meena, or Muna, scarce any Hagge (unless impotent) but thinks it his Duty to pay his Visit, once at least, to the Temple at Mecca: They scarce cease running all the Way thitherward, shewing their vehement Desire to have a fresh Sight of the Beat-ollob; which as soon as ever they come in sight of, they burst into Tears for Joy; and after having perform'd Towoaf for awhile, and a few Erkaets, they return again to Meena. And when the three Days of Byram are expired, they all, with their Tents, &c. come back again to Mecca.

They say, That after the Hagges are gone from Meena to Mecca, God doth usually send a good Shower of Rain to wash away the Filth and Dung of the Sacrifices there slain. And also they say further, That those vast Numbers of little Stones, which I told you the Hagges throw in Defiance of the Devil, are all carried away by the Angels before the Year comes about again. Notwithstanding, I am sure, I saw vast Numbers of them that were thrown the Year before lie upon the Ground. After they are return'd from Meena to Mecca, they can stay no longer than the stated Time, which is about ten or twelve Days, and no more: During which Time there is a great Fair held, where are sold all manner of East-India Goods, and abundance of fine Stones or Rings, and Bracelets, &c. brought from



Yeamane; also of *China Ware* and *Musk*; and Variety of other *Curiosities*. Now is the Time in which the *Haggas* are busily employed in buying; for they do not think it lawful to buy any Thing 'till they have received the Title of *Hagge*. The Evening before they leave *Mecca*, every one must go to take their solemn Leave of the *Beat*, entring in at the Gate called *Babe el Salem*, i. e. *Welcome Gate*; and having continued at *Towrafas* long as they please, and many do 'till they are quite tired, it being the last Time of their paying their Devotions to it, they do it with Floods of Tears, as being extremely loth to part and bid Farewel; and having drank their fill of the Water *Zem Zem*, they go to one Side of the *Beat*, their Backs being towards the Door called by the Name of *Babe el Weedoh*, i. e. *The Farewel Door*, which is opposite to the *Welcome Door*, where, having perform'd two or three *Erkaets*, they get upon their Legs, and hold up their Hands towards the *Beat*, making earnest Petitions, & then keep going backward 'till they come to the abovesaid *Farewel Gate*, being guided by some or other. for they account it a very irreverent Thing to turn their Backs towards the *Beat* when they take Leave of it. All the Way as they retreat, I say, they continue petitioning, holding up their Hands, with their Eyes fixt upon the *Beat* 'till they are out of Sight of it, and so go to their Lodgings weeping.

E'er I leave *Mecca*, I shall acquaint you with one Passage of a *Turk* to me in the *Temple-Cloyster*,

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Cloyster, (for, as I said, the Temple is much of the Figure of the Royal Exchange, with Cloysters or Piazza's, and the Beat stands in the midst of the Court) in the Night-time, between Acsham Nomas and Gegea Nomas, i. e. between the Evening and the Night-Services. The Haggas do usually spend that Time, or good Part of it, (which is about an Hour and Half) at Towoaf, and then sit down on the Mats and rest themselves. This I did, and after I had sate awhile, And for my more Ease at last was lying on my Back, with my Feet towards the Beat, but at a Distance, as many others did, a Turk which sat by me ask'd me what Countryman I was? A Mogrebee (said I) i. e. One of the West. Pray, quoth he, how far West did you come? I told him from Gazair, i. e. Algier. Ab! replied he, have you taken so much Pains, and been at so much Cost, and now be guilty of this irreverent Posture before the Beat-olloh, or House of God!

Here are many Moors who get a beggarly Livelihood by selling the Models of the Temple unto Strangers, and in being serviceable to the Pilgrims. Here are also several *Effendies*, or Masters of Learning, who daily expound out of the *Alcoran*, sitting in high Chairs; and some of the Learned Pilgrims whilst they are here do undertake the same.

Under the Room of the *Hanefees* before-mentioned People do usually gather together, between the Hours of Devotion, and sitting round cross-legged, it may be, twenty or thirty of them, they have a very large Pair of *Tesbeehs*, or Beads, each Bead near as big as a Man's

Man's Fist, and so they keep passing them round, Bead after Bead, one to the other, all the Time using some devout Expressions.

Here are likewise some *Dervises* that get Money as well as at other Places by burning of *Incense*, swinging their *Censers* as they go along before the People that are sitting; and this they do commonly *Fridays*, which is their Sabbath. In all other *Gamiler*, Mosques, or Churches, when the *Hattib* is preaching, and the People all sitting still, as you have heard, at their Devotion, they are all in Ranks, so that the *Dervise*, without the least Disturbance to any, walks between every Rank, with his *Censer* in one Hand, with the other Hand he takes his powdered *Incense* out of a little Pouch that hangs by his Side.

I shall now entertain you with a Story, or two, which may be of Use.

The first of a certain Beggar at Mecca, which would use no other Expression to excite the People to Charity towards him than this, *Her ne yapparsen gendinga*, i. e. *Whatsoever thou dost, thou dost it to thy self*; implying the Reward that will hereafter be conferred on the Charitable Man. And there past by one of his Neighbours (none of the best of Men to be sure, but why he did attempt such a desperate Thing against the poor Beggar I can't give an Account) who tho't with himself, he'd try whether this Saying of the Beggar were true or not; and so goes and makes a Cake of Bread, and mixes Poison with it, and then gave it as an Alms to the Beggar.

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He puts it up thankfully into his Bag, the other in the mean while thinking in a little Time to hear of his Death. But the Beggar's Saying prov'd true at length, and that unfortunately for the poor Man that so gave him the poisoned Cake ; for it happened, that a Child of his being at Play, and seeing the Beggar mumping, ask'd him for a Piece of Bread, and he very innocently gave the Child the very same he had received from his Father who eat it and died. I have Reason to believe this Story ; and if so it is a wonderful Argument to encourage Charity to the Poor.

One Story more of a Beggar, who would always use this Expression in begging, will. *Her ne wearersen elinga, O Gidder senne ta, i. e. Whatsoever thou givest with thy Hand that will go with thee, implying after Death :* Which shews also, that even these blind Mohammedans do believe a Reward reserved hereafter for the Noble Virtue of CHARITY.

Once more I crave Leave before I part from Mecca to acquaint the Reader, That the Reason of the Mohammedans esteeming the Water of Beer el Zem Zem, Holy Water is, because, as they say, it was the Place where *Ismael* was lay'd by his Mother *Hagar*. I have heard them tell the Story exactly as it is recorded in *Gen. 21*. And they say, That in the very Place where the Child spuddled with his Feet, the Water flowed out. But altho' this Place, Mecca, is esteemed so Holy, yet it comes short of no Place for Lewdness.

ness and Debauchery ; as for *Uncleanness*, 'tis equal to *Grand Cairo* ; and they'll also thieve and steal even in the *Temple* itself.

Now, to what I have related concerning the *Mohammetans* great Veneration for the *ALCORAN* and Way of Worship in their Mosques, together with their Pilgrimage to Mecca, and Manner of Devotion there, I shall only add, That I was lately perusing an English *Alcoran*, where I find

The Alcoran among the Turks is strictly forbidden to be translated into any other than the Arabian Language.

in the Preface, that the Translator saith, that the *Vulgar* are not permitted and allowed to read the *Alcoran*, but, as the poor *Romanists*, to live and die in an implicit Faith of what they are taught by their Priests. This I utterly deny ; for it is not only permitted and allowed of, but it is (as I intimated before) looked on as very commendable in any Person to be diligent in the reading of it.

CHAP. VIII.

The Pilgrims Return from Mecca; Of their Visit made at Medina, where is the Tomb of Mohammet. Of the mighty Welcome the Hagges receive at their Return home, and the great Rejoicing made on that Occasion. Of a dreadful Plague at Grand-Cairo, &c.

HAVING thus given an Account of the Turks Pilgrimage to Mecca, and of their Worship there, (The Manner and Circumstances of which I have faithfully and punctually related, & may challenge the World to convict me of a known Falshood, tho' Errours will slip thro' the most skilful Fingers.) I now come to take leave of the Temple and Town of Mecca.

Having hired Camels of the Carriers, we set out. We give as much for the Hire of a Camel from Mecca to Egypt, which is about Forty Days Journey, as the real Worth of it is, viz. about five or six Pounds Sterling; and if it happen that the Camel dies by the Way, the Carrier is to supply us with another. And therefore these Carriers, who come from Egypt to Mecca with the Caravan, bring with them several spare Camels; for there is hardly a Night passeth but many Camels die upon the Road. For if a Camel should chance to fall, 'tis seldom known that he is able to rise again; and therefore 'tis a common Thing, when a Camel once falls, to take off his Burden, and put

put it on another Camel, and then kill the fallen Camel, which the Poorer Sort of the Company eat. I my self have eaten of *Camels-Flesh*, and 'tis very sweet and nourishing. If a Camel tires, they e'en leave him upon the Place.

The first Day we set out of *Mecca* it is without any Order at all, all *burly burly*; but the next Day every one labours to get forward, & in order to it there is many times much Quarrelling and Fighting: But after every one hath taken his Place in the *Caravan*, they orderly and peaceably keep the same Place 'till they come to *Grand-Cairo*. They travel four Camels in Breast, and the Camels are all tied one after the other, like as in *Teams*. The whole Company is called a *Caravan*, which is divided into several *Cottors*; each *Cottor* hath its Name, and consists, it may be, of several Thousand Camels, and they move one *Cottor* after another like distinct *Troops*. In the Head of each *Cottor* is some great Gentleman or Officer, who is carried in a Thing like an *Horse-Litter*, born by two Camels, one before, and the other behind, which is covered with *Cear-Cloth*, and over that again with *Green Broad-Cloah*, and set forth very *handsomely*. If the said Gentleman or Officer hath a Wife with him, she is carried in another of the same. In the Head of every *Cottor* there goes likewise a *Sumpter Camel*, which carries the said Gentleman's *Treasure*, &c. This Camel hath two Bells hanging one on each Side, the Sound of which may be heard a great Way off. Some other of the Camels have Bells about their Necks.

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some about their Legs, which make a pleasant Noise, and makes the Journey pass away delightfully. Thus they travel in good Order every Day 'till they come to *Grand-Cairo*; and were it not for this Order, you may guess what Confusion would be amongst such a vast Multitude.

They have Lamps to give Light by Night belonging to each *Cottor*, which are carried on the Tops of long Poles to direct the *Hagges* in their March. These Lamps are differently figured and number'd, so that every one knows by the Lamps which *Cottor* he belongs to. These Lamps are also carried by Day, not lighted, but yet, by the *Figure* and *Number* of them the *Haggees* are directed to what *Cottor* they belong, as Soldiers are by their Colours where to rendezvous. And without such Directions it would be impossible to avoid Confusion in such a vast Number of People.

Every Day they pitch their Tents, and rest while, and about Four a-Clock in the Afternoon the Trumpet is sounded, which gives Notice to every one to take down their Tents, pack up their Things, and load their Camels, in order to proceed on in their Journey. It takes up about Two Hours Time e'er they are in their Places again. At the Time of *Ac-Sumpter* *Nomas*, and also *Geagee-Nomas*, they make Halt, and perform their *Sallah*; (so punctual they are in their Worship) and then they travel all next Morning. As for *Provisions*, we bring enough out of *Egypt* to suffice us 'till we return thither again. At *Mecca* we compute how much Provision will serve us for one Day, and

consequently for the *forty Days Journey to Egypt*, and if we find we have more than we may well guess will suffice us for so long a Time, we sell the *Overplus* at *Mecca*. There is Charity maintain'd by the *Grand Seignieur* for Water to refresh the Poor which travel on foot all the Way. For there are many poor People which undertake this Journey (or *Pilgrimage*) without any Money, relying on the Charity of the *Haggees* for Subsistence, knowing that they largely extend their Charity at such a Time.

Every *Haggee* carries his Provisions, Water Bedding, &c. with him, and usually three or four diet together, and sometimes discharge a Poor Man's Expences the whole Journey, for his Attendance on them. Now there was an *Irish Renegado*, who was taken very Young inso much that he had not only lost his *Christian* Religion, but his native Language also. This *Renegado* had endured Thirty Years Slavery in *Spain* and in the *French Gallies*, but was afterwards redeemed, and came home to *Algiers*. He was look'd upon as a very pious Man and great Zealot by the *Mohammetans*, for his not turning from the *Mohammetan Faith*, notwithstanding the great Temptations he had so to do. Some of my Neighbours who intended for *Mecca*, the same Year I went with my *Protron* thither, offered this *Renegado*, that if he would serve them on this Journey, they would defray his Charges throughout. He gladly embraced the Offer; and I remember, when we arrived at *Mecca*, he passionately told me that God had delivered him out of *Hell* upon *Earth* (meaning his former Slavery in *France* and

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Spain) and that God had brought him in to an Heaven upon Earth, viz. Mecca. I admired much his Zeal, but did pity his Condition. Their Water they carry in Goat-skins, which they fasten to one Side of the Camels. It sometimes happens that no Water is to be met with for two, three, or more Days, but yet it is well known that a Camel is a Creature that can live long without drinking, [God in his wise Providence so ordering it, otherwise it would be hard Travelling thro' the Parch'd Deserts of Arabia.] Every Tent's Company have their convenient Place for easing Nature, viz. Four long Poles, fixed square, about three or four Foot distance from each other, which is clothed round with Canvas, because (as I said before) the Mohammedans esteem it very odious to be seen while they are exonerating. And besides, otherwise, if they should go too far, they would hardly be able to find the Way to their Tent again.

In this our Journey, the skulking theivish Arabe du much Mischief to some of the Haggies. For in the Night-time they'll steal upon them, (especially such as are outside of the Caravan) and, being taken to be some of the Servants that belong to the Carriers, or Owners of the Camels, they are not suspected. When they see an Haggie fast asleep, (for it is usual for them to sleep on the Road) they loose a Camel before and behind, and one of the Thieves leads away the Camel with the Haggie upon his Back asleep: And another of the Thieves, meanwhile, pulls on the next Camel to tie it to the Camel from whence the Halter of the other

was cut: For if *that* Camel be not fasten'd again to the *leading* Camel, it will stop, and all that are behind will then stop of Course, which might be an Occasion to discover those Robbers. When they have gotten the stolen Camel, with his Rider, at a convenient Distance from the Caravan, and think themselves out of Danger, then they awake the *Hagge*, and sometimes destroy him immediately; and at some other times, being a little more inclin'd to Mercy, they strip him naked, and let him return to the Caravan.

About the tenth easy Days Journey after we come out of Mecca, we enter into Medina, the Place where *Mohammet* lies intomb'd. Altho' it be (*as I take it*) 2 or 3 Days Journey out of the direct Way from Mecca to Egypt, yet the *Haggas* pay their Visit there, for the space of two Days, and come away the third.

Medina is but a little Town, and poor; yet it is wall'd round, and hath in it a great Mosque, but nothing near so big as the Temple at Mecca. In one Corner of the Mosque is a Place built about fourteen or fifteen Paces square. About this Place are great Windows, fenced with Brass Grates. In the Inside it is deck'd with some Lawps and Ornaments. It is Arch'd all over Head. [I find some relate that there are no less than Three Thousand Lamps about *Mohammet's* Tomb; but it is a Mistake, for there are not as I verily believe an Hundred Lamps: And I speak what I know, and have been an Eye-Witness of.] In the Middle of this Place is the Tomb of *Mohammet*, where the Corps of that bloody Impostor is laid; which hath Silk Curtains all a round

round it like a Bed. The Curtains are not *costly* nor *beautiful*. There is nothing of his Tomb to be seen by *any*, by reason of the Curtains round it ; nor are any of the *Haggas* permitted to enter there ; none go in but the *Eunuchs*, who keep watch over it, and they go in only to light the Lamps burning there by Night, and to sweep and cleanse the Place. All the Priviledge that the *Haggas* have is only to thrust in their Hands at the Windows between the Bra's Grates, and to petition the dead Juggler, which they do with a wonderful deal of *Reverence*, *Affection*, and *Zeal*. It is storied by some, that the Coffin of *Mohammet* hangs up by the attractive Vertue of a *Loadstone* to the Roof of the *Mosque* : But believe 'tis a false Story. On the *Out-side* of this Place, where *Mohammet's* Tomb is, are some Sepulchres of their reputed *Saints*, among which is prepared a Sepulchre for *Christ Jesus*, when he shall come again personally into the World ; (For they hold that *Christ* will come again in the *Flesh* Forty Years before the End of the World, to confirm the *Mohammetan Faith*.) They do say, and hold likewise, that our Saviour was not crucified in Person, but in *Effigie*, or one like him.

Medina is much supplied by the opposite *Arabian* Country, which is on the other Side of the *Red-Sea*. From thence they have Corn & Necessaries brought in Ships ; an odd sort of Ships as ever I saw, their Sails being made of *Matting*, such as they use in their Houses and *Mosques* to tread upon.

We having taken our Leave of *Medina* the third Day, and having Travell'd about ten

Days more, we were met by a great many *Arabians*, who brought abundance of Fruit to us, particularly *Raisins*, but from whence I cannot tell. When we came within Fifteen Days Journey of *Grand-Cairo*, we were met by many People who came from *Cairo*, with their Camels laden with Presents for the *Haggas*, sent from their Friends and Relations, as *Sweet-meats*, &c.

When we come within seven Days Journey of *Cairo*, we are met by abundance more. And when within three Days Journey of it we have many Camel-loads of the Water of *Nile* brought us to drink. But the Day and the Night before we come to *Cairo*, Thousands come out to meet us, with extraordinary Rejoicing. 'Tis Thirty-seven Days Journey from *Mecca* to *Cairo*, and three Days we tarry by the Way, which together make up (as I said) Forty Days Journey. And in all this Way there is scarce any green Thing to be seen; neither *Beast* nor *Fowl* to be seen or heard; nothing but *Sand* & *Stones*, excepting one Place which we rid by Night (I suppose it was some Village) where were some Trees, and as we thought Gardens. We travell'd thro' a certain Valley, which is called by the Name of *Attash el wait*, i. e. The River of Fire, the Vale being so intensely hot that the very Water in their Goat-Skins hath sometimes been dried up with the gloomy scorching Heat. But we had the good fortune to pass thorow this Valley when it rain'd so that the fervent Heat was much allay'd thereby, which the *Haggas* look'd on as a great Blessing, and did not a little praise God

for it. When we came into *Cairo* the *Plague* was very hot there, infomuch, that, it was reported, there died Six Thousand within a Fortnight's-time; wherefore we hastened away to *Roset*, and from thence to *Alexandria*, where, in a little Time, there was a Ship ready to transport us thither.

After we came to *Alexandria*, I was walking with the *Irish Renegado* I spake of but now, (who was maintain'd in his Pilgrimage to *Mecca* for his Service and Attendance, &c.) on the Key. And there was an *English Boat* with a Man in it. The said *Renegado* was very earnest for me to speak to the Man in the Boat. I would have done it without a Request, had I thought it safe or convenient. But the more importunate he was, the more shy I seem'd; for I fear'd some ill Consequence of it. However, watching an Opportunity, I spake to the *Englishman* in the Boat, and ask'd of him, From whence his Ship? He look'd intently in my Face, and said, From *Topsham*. At which Words my Heart smote me. I ask'd him further who was the Master, he reply'd, Mr. Bear of *Topsham*. He ask'd me where I learn'd my *English*? in *England* said I; Are you an *English Man* then, quoth he? I told him, Yes. Of what Part of *England*; continued he. Of *Exeter*, said I. I told him also by whom I was taken, and other Circumstances, but did not think fit to hold any long Discourse with him, and so pass'd from him. It happened that there was at this Time on board Mr. Bear one *John Cleak* of *Lymington*, whom I very well knew when we were Boys together. He hearing of what had passed

fed came ashore next Day with the said Man, who spying me walking told *Cleak* I was the Man ; whereupon he came running to me. & hugg'd me in his Arms, saying, *Jo ! I'm glad to see thee with all my Heart !* I did not know him at first : He told me again who he was. I call'd him to mind, but was afraid to hold any Discourse with him ; tho' very desirous to have further Talk with him. He desired to drink a Glass of Wine with me ; I refused, alledging, that I was newly come from *Mecca*, and therefore it would be much taken notice of. He then invited me to the *Coffee-house* with him ; but I told him it would not be convenient for me to go with him thither neither, because the House was full of *Turks*. So we did not go together. But I enquir'd of my Father's and Friends Healths, and he told me he saw my Father but a little before he came away. I desired him to carry a Letter for me ; He told me he would. The Letter you have inserted hereafter ; but truly I was troubled that I could not conveniently have had some Conversation with my old Acquaintance. This was no small Renewal of my Trouble and Affliction ; and when I thought upon the Circumstances I was then in my Heart did bleed.

You may remember that in our Journey to *Mecca*, when we came to this City of *Alexandria*, I spake of a vast Pillar of Marble, which I now well remember to be called by the Name of *Pompey's Pillar*.

The *Plague* was hot here in *Alexandria* at this Time, and some Persons infected with the *Plague* being taken on board our Ship, the

Plague

Man, as the ne. & m glad w him as. I ld any ous to red to sed, al- Mecca, notice se with nveni- er, be- we did ny Fa- me he ame a- or me; u have oublede l some e. This and Af- ne Cir- d bleed- rney to Alexan- , which e Name a at this with the hip, the Plague

Plague reigned in the Ship, insomuch that besides those that recovered, we threw twenty Persons over board, who died of the Plague. And truly I was not a little afraid of the Distemper, and wished I were safe at Algier, hoping that if I were got there I should escape the Plague. But I was no sooner got ashore there, but was taken down in the Plague; but thro' the divine Goodness, I escaped Death. It rose under my Arm, and the Boil which usually accompanies the Plague rose on my Leg. After it was much swollen, I was desirous to have it Launched, but my Patroon told me it was not soft enough. There was a Neighbour, a Spaniard Slave, who advised me to roast an Onion and to apply a piece of it, dipt in Oil, to the Swelling, to mollify it; which accordingly I did, and the next Day it become soft, and then my Patroon had it Lanced, and thro' the Blessing of my God, I recovered. Such a signal Mercy I hope I shall never forget; a Mercy so circumstantiated, considering every thing, that my soul shall thankfully call to mind, as long as I have any Being. For I was just returned from Mecca when this Mercy was dispenced to me. I do ascribe the Divine Providence plainly in it; and hope ever to make the best use of it.

We are now arrived back again to Algier from our long Pilgrimage. And being so, I will take this Occasson of acquainting you with some of my Observations which I have hitherto omitted. The Women of Algier look on it as very Ornamental to wear great Rings, almost like Rings about their Legs, and also their Arms. Some wear them of Gold, others of

Silver, others of *Brass*, and some of *Horn*. (*i. e.* in the Country) And if the Country-women can get a few ordinary Stones, and a few Cloves to kring up and make a Braceket with, they think themselves very fine indeed. And the Women here commonly paint their Hands and Feet with a certain Plant dried and beaten to Powder, which they moisten with Water, and so use it, and it in a Months time, or thereabout, makes the Part of a deep *Safron* colour. The like is often done to their Horses, if they are White, *i. e.* they dye their Feet, Tail, and Mane, and under the Saddle the said Colour.

I should have told you before, when I was speaking of the Scituation of *Algier*, and the Places adjacent (Chap. 1.) that a little Westward of *Algier*, viz. about 2 or 3 Leagues, is a Tower of a considerable Bigness about ; I never was so near it as to be able to give an exact Description of it, but I was informed that it was an entire Stone ; and they have a Tradition, that a *Christian Woman* was enchanted there, and therefore they call it to this Day *Cub. et. Romeea*, *i. e.* The *Cupola* of a *Christian Woman*.

I should have told you likewise, that in our Voyage from *Algier* to *Alexandria*, in order to go to *Mecca*, we espied a small Vessel in the Morning, which we chased 'till almost Night. We hung out *French Colours*, and the chased Vessel did the like ; but still shunn'd us, which made us continue our Chase ; and near Night we came up with him, and found the Men to be all *Turks* and *Moores*, in a *French Vessel*, which it seems were brought from *Malta*, to be

ried and sold at *Leghorn*. Who told us that that very Morning they were at an Anchor at a certain Place, and some of the *French* Crew went ashore in their Boat, and left only two Men and a Boy aboard; whereupon the Slaves arose and killed the two *French* Men, and so became Masters of the Ship. And therefore upon our hanging out *French* Colours, at the first, they were in a great Consternation; but when they knew that we were *Turks*, they as much rejoiced, as they feared before. Some of them Men, Women, and Children, came on board of us, and would by no means return to the *French* Vessel again. They steer'd directly for *Tunis*, where, we heard, they safely arrived.

A few Years before I came out of *Algier*, there happened a terrible Fire among their Ships in the *Mole*, a little before Candle-lighting; several of their fine Ships were burnt; among which was one which was reputed the biggest that ever was built in *Algier*. This noble Ship was just finished, and fit for a Voyage, able to carry Sixty Guns, when this Fire broke out. Besides, several Prizes were burnt, in all about sixteen Sail; and there was much ado to save their three *Galleys*; and had the Wind been harder the Fire must have burnt their Ships on the Stocks, and all the Timber that lay by. Their Castle on the *Mole* was likewise in Danger, they much fearing that the Powder Magazines would take Fire. It was a most dreadful Fire, notwithstanding, methought, I could not be much concerned for the Sufferers.

I call to mind also, that while I was at *Algier* there was a *Prize* brought in thither by a *Frigatte* as they call it, (i. e. a long sort of Vessel, with eleven or twelve Oars on each side, and with Sails Gally-like, fit only for the Summers Expedition. These are generally mann'd with *Moors*, well Arm'd with small Arms, having five or six *Pattaréroes*. And they get over to the *Spanish Shore*; but mostly about *Majorca*, and *Minorca*, and there skulk about the Creeks, and wait to snap small Coasters. And where they know is an House, they land and carry off the whole Army.) When this *Frigatto* came to *Algier*, it was reported by the *Friggattogees*, that the Christians who were in the taken Ship ran ashore, and that the said *Prize* was found, without a Soul therein on the Seas, which to some seemed very strange, because the Boat was all this while in the *Prize*, and to be sure they could not fly to the Shore. It was the general suspicion therefore, that they had barbarously thrown the poor Men of the Ship over board. And a little time after, I my self was credibly inform'd that one of the *Frigga-togees*, was heard on time to say, that nothing grieved him so much as to see such a pretty Boy thrown over board. And it was in all likelyhood an English Ship of about 30 or 40 Tun, richly laden, which probably, was the Occasion of this Barbarity for it was in a Time when the English had Peace with the Turks. And I must tell you 'tis not the first time, by a great many, that when we have had peace with them, they have turned *Isbandote*, i. e. *Buckaniers*, or Robbers.

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bers, or perfidious Villains, or what you'll call
 them, and have taken our Ships, and sold
 Ship, Men, Cargo and all, to those that have
 at the same Time been at War with us also. I
 must confess, this Treachery is not allow'd of
 in *Algier*; but yet, after some Time, a Sum
 of Money to the *Dey* makes up all, and 'tis all
 conniv'd at, & in a little Time quite forgotten.

I have only one Thing more to recollect re-
 lating to *Algier*, and the Places adjacent, and
 that is, That in *Algier*, as well as in other
 Places, on *Friday* (which is their Sabbath) in
 the Afternoon they generally take their Re-
 creation. And amongst their several Sports
 and Recreations, they have a comical sort of
 Wrestling, which is perform'd about a Quarter
 of a Mile outside the Gate call'd *Bab el wait*,
 which is the Western Gate. There's a Plain
 by the Sea-side, where, when the People
 are gathered together, they make a Ring, all
 sitting on the Ground expecting the Combe-
 nts. Anon there comes one boldly in, and
 tips all to his Drawers. Having done this,
 he turns his Back to the Ring, and his Face
 towards his Cloths on the Ground. He then
 croucheth on his Right Knee, and then throws
 broad his Arms three times, flapping his
 hands together as often, just above the Ground,
 then puts the Back-side of his Hand to the
 ground, kisseth his Fingers, and puts them
 to his Forehead, then makes two or three
 good Springs into the middle, and there he
 stands with his Left Hand to his Left Ear, &
 his Right Hand to his Left Elbow. In this
 posture the Challenger stands, not looking a-
 bout

bout, 'till some one comes into the Ring to take him up ; and he that comes to take him up does the very same Postures, and then stands by the Side of him, in the Manner aforesaid. Then the Tryer of the Play comes behind the *Pilewans* (for so the *Wrestlers* are term'd by them) and covers their naked Backs and Heads, and makes a little *Harrangue* to the Spectators. After which the *Pilewans* face each other, and then both at once slap their Hands on their Thighs, then slap them together, and then lift up their Hands as high as their Shoulders, and cause the Palms of their Hands to meet, and with the same dash their Heads one against another three times, so hard, that many times the Blood runs down. This being done, they walk off from one another, and traverse their Ground, eying one another like two *Game-Cocks*. If either of them finds his Hands moist he rubs them on the Ground for the better Hold-fast : And they will make an Offer of Closing twice or thrice before they close. They'll come as often within five or six Yards one of the other, and clap their Hands to each other, and then put forward the Left Leg, bowing their Body, and leaning with the Left Elbow on the Left Knee, for a little while looking one in the other, as I said, just like two *Fighting-Cocks*. Then they walk a turn again : Then at it they go ; and they being naked to the Middle, and so there being but little Hold-fast, there's much ado before one hath a fair Cast on his Back ; they having none of our *Devonshire* or *Cornish Skill*. He that throws the other goes round the Ring, taking Money

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Money of many that give it him, which is but a small Matter, it may be, a *Farthing*, an *Half-penny*, or a *Penny* of a Person, which is much. Having gone the Round, he goes to the *Tryer*, and delivers him the Money so collected, who in a short time returns it again to the Conquerour, and makes a short Speech of Thanks : And, it may be, while this is doing, other Two shall come into the Ring to wrestle.

But at their *Byrams*, those which are the most famous *Pilewans*, or Wrestlers, come in to show their Parts before the *Dey*, eight or ten-together : And these do anoint themselves all over with Oil, having nothing on their Bodies but a Pair of Leathern Drawers, which are well oil'd too. These stand in the Street near *Babel* wait (the abovesaid Gate, withoutside which are all their Sports held) spreading out their Arms, as if they would oil Peoples fine Cloths, unless they give them some Money, which many do to carry on the Humour. The *Pilewans*, as I said, are the Choice of all the stout Wrestlers, and they wrestle before the *Dey*, who sits on a Carpet spread on the Ground looking on : And after the Sport is over, he gives, it may be, two or three Dollars to each. And then the *Dey* with the *Basba* mount their Horses; and several *Spahys* ride one after another, throwing Sticks made like Lances at each other ; And the *Dey* rides after one or other of them, who is his Favourite, and throws his Wooden Lance at him ; and if he fortune to hit him, the *Spahy* comes off his Horse, to the *Dey*, who gives him Money. Af-

ter all which Diversions, they ride to the Place where the *Dey* hath a Tent pitch'd, and there they spend the Afternoon in eating and drinking of Coffee, and pleasant Talk, but no Wine. The *Dey* usually appears in no great Splendour at *Algier*: For I have seen him oftentimes ride into the Town from his Garden in a Morning on a Mule, attended only by a Slave on another Mule.

Being thus, as I have told you, return'd to *Algier* from *Mecca*:

The first Camp I made after I return'd from *Mecca* to *Algier*, was, as I remember, against *Oran*, a Spanish Garrison on the Barbary Shore, within the Territories of *Algier*, which is a great Eye-sore to the *Algerines*, and proves oftentimes a great Damage to the Country about them.

When these Spaniards of *Oran* have War with the neighbouring *Moors*, they often make Incurfions, and do great Spoil among the *Moors*, and bring them Slaves into *Oran*, and from thence send them Slaves into *Spain*. But as it commonly happens, that private and intestine Quarrels and Dissentions do more Mischief to a People than the Force of a Foreign Enemy, so, many times, the *Moors* fall out between themselves, and the Consequence is, that some or other of them, to be revenged, steals away by Night and gets to *Oran*, and there agrees for a Sum of Money, with the Marquess, or Governour, to discover and lead him to such or such a Village, that he may pillage it. The Spaniard, glad of the Bargain, goes forth by Night and falls upon the said Village by Surprise, and takes

to the takes and carries away *Men, Women, Children,*
 'd, and *Cattle, and all.* This hath been often done.
 ing and But then let the *Traytor* look to it, for there's
 but no no more coming back into his Country with-
 o great out certain *Death* ; but he must stay all his
 im of Life-time with the *Spaniards*, and if Occasion
 Garden be fight for them. but he's allow'd to retain the
 y by a *Mohammetan Religion.*

The Advantage the *Spanish* King hath by
 rn'd to keeping this *Garrison*, one would think, should
 be inconsiderable. I know it to be some Ad-
 vantage to the *Spaniards* in keeping it, that
 when the *Moors* adjacent have Peace with O-
 ran, as they mostly have, they bring a great
 many Necessaries into their Market to sell, &
 the Country affords great Plenty, as *Wheat,*
 Barley, Butter, Honey, Sheep, Wax, &c. which
 the *Spaniards* buy and carry in Ships into *Spain.*

As I was speaking, the first Camp I made
 was against this *Oran.* The *Dey* was in Per-
 son there, with about 3 or 4000 Men, (which
 is there reckoned a great Force) and also with
 Bombs and several Pieces of Cannon. We
 laid Siege against it about Three Months, ply-
 ing sometimes our Cannon, and sometimes our
 Bombs ; but all that we did signified not
 much ; for the *Turks* in *Algier* are nothing ex-
 pert in firing their Bombs. The *Spaniards* on
 the other side had Orders not to sally out, but
 to be upon the Defensive. The *Algerines* had not
 Courage enough to come very near the Town.
 Whilst we were besieging *Oran*, the *French*
 came a third Time to bombard *Algier*, Anno
 1688. (when that Tragedy happened, which you'll
 bear of hereafter). And there happened some

Bombs to fall on the *Hazna*, i. e. the *Treasury*, or Place where the Money was kept that was to pay off the Soldiers. Immediately upon which, there was an Express dispatch'd to the Dey as he lay before *Oran*, signifying the absolute Necessity of his Presence at *Algier*. He forthwith rode Post to *Algier*, and having pacified Matters, *as was thought*, and secured the *Haznah*, in a little Time returned to the Camp. But soon after this there was a Plot hatching to take away this Dey's Life. This Dey's Name was *Ibrahim*, (i. e. *Abraham*) *Hogea*; (i. e. *Scribe*) because he was, before he came to be Dey, but an ordinary Man, tho' indifferently well skill'd in Letters.

The Nature of the Plot was this. *Ibrahim Hogea* was *Cayah*, or Deputy, to *Hagge Hensin*, or *Medio morto* (who, as you'll find, succeeded him in the Deyship. tho' he was Dey before him too). This *Medio-morto*, being a Politick Man, and well knowing what a ticklish tho' splendid Place he was in when first Dey, made what Interest he could privately to be advanced to be a *Basha*; for then he knew he should be safe from all evil Designs that otherwise might be laid against him. For the *Basha* of *Algier* is no way concerned in the Government, but only represents the State of the Grand Seignior, and hath Allowance sufficient to maintain it.

Now *Medio-morto*'s Design was not only to be made a *Basha*, but so to work Matters as to be call'd home to *Turkey* by the Grand Seignior, and so to be quite out of Danger. For 'tis customary, upon Reasons of State, to command one *Basha* and send another in his room.

This

This Policy *Medio-morto* soon accomplish'd, & then *Ibrahim* became *Dey* in his room ; and all Things seem'd to be very quiet and serene. According to *Medio-morto's* Design, a Ship came from *Constantinople* to *Algier* with a new *Basha*, and to carry the old *Basha*, viz. *Medio-morto* to *Turkey*. At this very time (as I was speaking) we were besieging *Oran*, where came an Express to acquaint the *Dey* of the Arrival of the Ship to fetch *Medio-morto*. The *Dey* immediately sent back an Express to tell him, that if he went from *Algier* he should go as he came, viz. with just nothing. For the *Dey* had entrusted *Medio-morto* in his Absence with the *Hazna*, or Treasury, and so was afraid lest he should have gone off with good part of the Riches. *Medio-morto* being thus disappointed excus'd himself from going to *Constantinople*, and remain'd still in *Algier* ; where he made it his Business to gain a Party to himself, in order, if Occasion offer'd, to set himself up for *Dey* again, in Revenge to *Ibrahim* for his ill Treatment shewn him. Accordingly he carried on his Plot so successfully, that the Conspiracy grew to such an Head, that an Express came to our Camp before *Oran* to arrest the *Dey*, viz. *Ibrahim*. The Express came to the *Aga* of our Camp, and the Letter was directed to him, and the *Dey* happened to be in the *Aga's* Tent at the very same Time the Express came to him ; and so took the Letter first into his own Hand, and running it over to himself, went immediately to his own Tent, and took what light Treasure he could, and with two or three Friends made his Escape.

Pre-

Presently the Rumour went thro' the Camp, and it was all in a Confusion. So that had the Spaniards nick'd that Opportunity, and made a Sally upon us, they might have done great Execution. But they did not; and the next Day we drew off our Forces, and marched back to *Algier* again. The said *Dey* never appeared more in *Algier* after this; so that *Hagge Heusfin* succeeded him in the *Deyship*, (tho' he had been *Dey* before) who was nicknamed by the Christians, *Medio-morto*, i. e. Half-dead; because he was a very-weak and a sickly Man.

This *Dey* was also, a little Time after he came to his new Honour, forc'd to fly for it, or else he had lost his Life; for becoming *Dey* again he ceased to be a *Rasba*. And indeed it's a rare Thing for a *Dey* of *Algier* to die a Natural Death. It was but a few Years before I was taken, *Hagge Allee*, who was *Dey*, was murdered; and some Years after I had been there, *Baba Hassen*, i. e. Father Hassen, was also slain.

The Year after this, the Moors belonging to the Emperour of *Morocco* broke their Bounds, and damaged the Moors within the Territories of *Algier*, Westward of *Tillimsan*. The *Aggerine* Turks which kept Garrison in *Tillimsan* sallied out to assist the Moors of their Side, but lost most of their Men in the Action. The *Dey* of *Algier*, being enrag'd at this, forthwith caus'd a great Camp to march forth of *Algier*, with Cannon and Bombs, in order to be revenged on the Emperour of *Morocco*. We were in all about Three Thousand Foot and

Camp, it had y, and e-done nd the I mar- ey ne- o that Deyship, ickna- . Half. a sickly
 ter he r it, or. Dey a- eed it's Natu- efore I y, was d been was al- onging ounds, Territo- . The Tullim- ir Side, m. The rthwith f Algier, be re- o. - We oot and 'l wo
 Two Thousand Horse of *Turks*, and about 3 Thousand Horse of *Moors*. We marched into the Emperour of *Morocco's* Country, and all the Inhabitants as we went declar'd for the *Dey*. At length we came within Half a Day's Journey of the Enemies Camp, which consisted, as was suppos'd, of Thirty Thousand Men: Notwithstanding, we thought they would not have fac'd us. When we came within Five or Six Miles of the Enemy, we call'd a Council of War (*At which Time Notice is always given to all the Soldiers to draw near to the Dey's Tent, where the Council of War is held*). In the Conclusion it was resolv'd to attack the Enemy; and in doing this 'twas order'd, That Half the Infantry and Half the Horse should march before with the Baggage, and the rest were to come behind. It was my Place to be in the Rear; but desirous to see the Beginning of it, I offer'd to exchange Places with one of the Tent wherein I was, who gladly accepted of it. Coming forth from between two Mountains, at the Bottom of the Hill we saw the Enemy before us, their Tents being all pitch'd on the further Side of the River call'd *Melweea*; In the Map it may be seen. Here we were at a stand, for positive Orders were given, that no Man should fire a Piece 'till our Camp was pitch'd. But however, we had not Patience very long, but ran down the Hill to the River-side, and at it we went. After we had been engag'd about Half an Hour, the Enemy seeing we were but few in Number, in Comparison of them, made an Attempt to pass the River, but we hindred them. This Attempt of their

was a Discovery to us where the River was passable, which we knew not before, being altogether Strangers, and in most Places the River was very deep. After we had been engaged about an Hour, or somewhat more, our Party which was in the Rear came up with us; and then the Enemies Hearts began to flag. Then we ply'd them with our Artillery and Bombs; so that in a very short Time they fled, and left to us their Tents and Baggage. We soon passed the River, and our *Spahys*, which were about Three Thousand, pursued their Horse; their Foot took to the Mountains: But at length, the Enemy's Horse perceiving themselves to exceed ours in Number, wheel'd about towards us, which made our Horse wheel towards our Foot, at which Time was the greatest of our Loss. But the Enemy were afraid to come near our Foot, and wheel'd about again and march'd off. After we had buried our Dead, and tarried two or three Days by the River, we march'd forward three or four Days March, intending to storm *Féz*; and we advanced so far as within one Days Journey of it, where the whole Body of the Enemy lay. The Emperour of Morocco hearing that his Son (the General in the late Engagement) was defeated, came against us with what Forces he could make. We pitch'd within two or three Miles of him, in a vast Plain, in Sight of each other. After we had look'd on one another for about an Hour or two, the Emperour sent an Ambassador to our *Dey*, to treat of Peace; who, after he had tarried with the *Dey* about an Hour

er was return'd with an Ambassadour of ours to his Master.

Upon his having Audience of the Emperour, it was coneluded, That *the next Day the Emperour and the Dey were to meet on Horsback in the middle Way between the Two Camps, each with Fifty Horse to attend him.* When they came near one another the rest of the Horse halted, and the Emperour and the Dey, with a Serwant each, went to meet and salute one another; and, after high Compliments on both sides, a Carpet was spread on the Ground, and down they sat. In two or three Hours Time all Matters were adjusted. The Emperour promised to give Satisfaction for the Charges the Dey had been at, urging this as an Argument of Accommodation, (*viz.*) *Our Principles are to fight against the Christians, and weaken their Interest, and not to worry one another.* After this easy Agreement, the Emperour presented our Dey with his Saddle, which was all of *beaten Gold*, and the next Day we marched back again for *Algier*: And thus ended the Campaign. After this Campaign was over, and all Matters accommodated between the two Potentates, at the Time appointed in the Treaty, the Emperour of *Morocco* sent his Son to *Algier*, with Treasure sufficient to pay for the Damage done the *Algerines*, and with many rich Presents. In a few Days after the Prince of *Morocco* came to *Algier*, it happened to be *Byram*, and it being a Time of more leisure than ordinary, Thousands of Country who, *Moors* flock'd thither to see him, and to behold the Sports and Entertainments that were pre-

prepar'd for him, without the Gate Bab el
wait, which is (*I said*) the Place where they
 have all their *Diversions* and *Exercises*. At the
 Time of these Sports there happened a Quar-
 rel betwixt a *Turk* and some *Moors*, whereup-
 on the *Turks* all began to cry out, that the
Moors had a Design to *mutiny* and *rebel*, which
 took the more easily with the *Turks* Mob, be-
 cause the Prince of *Morocco* happened to be
 there at that very Juncture. And therefore
 they all ran into the City of *Algier*, and be-
 took themselves to Arms, and would suffer
 no *Moor* to enter the Gate without Examina-
 tion. In this Fray there were, in the several
 Quarters of the Town, about three or four
 Score innocent *Moors* kill'd; for the Outcry
 of the *Turks* was altogether groundless, and a
 false Alarm. Yet this Tragedy dashed all
 their Sports and *Recreations*; and the Prince
 himself was put into a great Concern. and
 much feared what the Event of it would
 prove.

C H A P. IX.

*An Account of the Author's turning Mo-
hammetan, thro' the barbarous Cruelties
and Tortures which he suffered. Of the
Concern and Remorse he had thereupon. A
Letter from his Father. A Letter from
him to his Father. A Conspiracy contrived
by his second Patroon to be Dey of Al-
gier.*

THE Reader, I suppose, will expect an Ac-
count, How I became qualified to write such
History as this, (tho' it may be guessed at by
what has gone before) and how I was let into
the Secrets of the Mohammetan Religion, so as to be
able to give such an exact Description as is herein
published of their Religion, particularly of that at
Mecca? Why truly I will not dissemble, but
undervaluing all the Censures of the World) free-
ly and particularly declare the whole Matter ;
and herein I will deliver nothing but naked
Truth, as I protest I have hitherto done (i. e.
that I speak as of my own Knowledge) in this
whole Relation.

I spoke something before of the Cruelties
exercised upon me by the Turks, but now shall
give a more particular Account of them ;
which were so many and so great, that I, be-
then but Young too, could no longer endure
them, and therefore turn'd Turk to avoid them.

God be Merciful to Me a Sinner !

O

It

It is usually reported among us here in *England*, that when any *Christians* are taken by the *Algerines* they are put to the *extremest* Tortures, that so they may be thereby brought over to the *Mohammetan Faith*: And I doubt not, many who have been Slaves in the *Turky* Country, and come home again, have asserted so much out of a Vanity to be thought to relate something very affecting to those that are altogether Strangers to that Country. But I do assure the Reader it is a very false Report; for they never, or at least very seldom, use any such severities on such an Account, tho' it was my hard Fortune to be so unmercifully dealt with. They do not use to force any Christian to renounce his Religion.

Indeed, in the *Grand Turk's* Country, in *Egypt*, and the Parts thereabout, where those Sorts of *Christians* are which are taken by the *Tartars*, coming out of the Country of the *Russians*, *Georgies*, *Circassians*, &c. These, I say, being a very ignorant Sort of *Christians*, and especially the Younger Sort of them, are no sooner taken Slaves and sold, but they are immediately clothed with the *Turkish Habit*, put to School, and brought up in the *Mohammetan Way*. But in *Algier* I aver 'tis otherwise; I have known some *Turks* in *Algier*, when they have perceived their Slaves inclinable to turn *Turks*, they have forthwith sold them; though by some of them this is look'd on as very odd, and savour too much of Want of Religion. But the Truth is, they are more in Love with their Money than they are with the Welfare of their Slaves. And you must know, that when

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a Christian Slave turns *Mohammetan*, there can be no Ransom for him; but yet it is look'd on as an infamous Thing for any *Patroon*, in some few Years Time, to deny them their Liberty, and to refuse to set them out handsomely into the World.

'Tis an Errour among some too (I find) that as soon as ever a *Christian* turns *Turk*, he is emancipated, or become free; (and some think of *Turks* that become *Christians*, that they also are *Freemen*) but as for those *Christians* that turn *Turks*, it is not so; but it lies wholly in the *Patroon's* Breast to dispose of them as he pleaseth.

I have known some that have continued Slaves many Years after they have turned *Turks*; nay some even to their *Dying-Day*. And many, I know, have been as little respected by their *Patroons* after the Changing of their Religion (or less) as before. For my part, I remained several Years Slave after my *Defection*, and suffered a great deal of cruel Usag^e, and then was sold again.

My first *Patroon* would (when exercising his barbarous Cruelty upon me) press me to turn *Mussulman*; but all this while I did not believe that he was really willing I should do so; but only he might think that he discharged his Duty in importuning me thereunto. And my Reason why I thought so is, because I knew at that Time he could badly sustain such a Loss? For, a little before he bought a Little Boy of *Dover*, which soon renounc'd his Holy Religion, and died in some Years after. This my first *Patroon*, a cruel Man, I lived

with about two or three Months, and then he sent me to Sea in one of the Ships to attend upon the *Toepgee Bashe*, or the Head-Gunner. We made (as they said) but a very ordinary Voyage, for we took but one Ship, and that a *Portuguese*, with eighteen Slaves. We were out about two Months, to my great Ease and Content: But when we were returning to *Algier*, and I out of Hopes of being retaken for that Time, my Heart began to be heavy with the Thoughts of entring again into my former Misery. But there was no Remedy but Patience; into the Hands of the Tyrant I must fall again. But, blessed be God, within a few Days I was sold again, and so out of the Possession of that inhuman Wretch.

While I lived with my second Patroon in the Country, who was called by the Name of *dilberre Ibrahim*, i. e. handsom. *Abraham* [For note, that the Turks are mostly nick-named, especially those that are Soldier s. If a Man be blind in one Eye, they use to call him blind Hugh, or what his Name is. If tall, long such an one; if short, short such an one; if fat, fat such an one; if lean, lean such an one. If in his younger Days given to much Drinking, sottish or drunken such an one; if black-brow'd, then black-brow'd such an one, which is esteem'd the greatest Beauty among them, &c. Besides this Way of nick-naming, they often use another manner of Distinction, culling Men by the Name of their Country; as, *Exeter John*, *Welsh Tom*, or the like. But all this by the by.] and who had several Slaves, both *Christians* and *Negroes*, I fortun'd to lose a Shirt, which was scarce worth looking after, and it seems

seems one of the Negroes had stoln it. I had it again, and said but little about the Matter. but some time after this I happened to lose my Jacquet ; whereupon I made my Complaint to my Patroon ; and my Patroon told me, he would beat all the Slaves round but he would find out the Thief. Upon which Threatning of my Patroon's, one of the Negroe Slaves stood up and said, Sir, there is no Reason that all should suffer for one ; and therefore, if I may presume so far, there is at Bleda [*A Place about three Miles from our Country House*] a Black Woman, who can, as they say, tell Fortunes, and inform People where their lost Goods are. Upon which my Patroon appointed two Negroes to go with me to the said cunning Woman. When we came into her House, I told her, that we came to be informed of something by her. Upon which she took a Thing like a Dish, and put Meal into it ; and after she had smooth'd over the Meal, and made it plain ; she bid me put my Hand on it, and withal to think within my self what I would be informed of. Accordingly I did, and my Thought was, to know where my Jacquet was. In two or three Minutes time she told me, that I had some time before lost a white Thing. I told her I had so ; which I understood to be my Shirt. She then assured me, that the same Person who stole my Shirt had stolen my Jacquet : Which prov'd to be the Negroe aforesaid, by his own Confession. I was much surpriz'd at this Discovery ; but repent my Folly in going to such Persons on any such Account.

My second Patroon, whose Name, as I told you, was Ibrabim, had two Brothers in *Alger*, and

and a third in *Tunis*. The middle Brother had designed to make a Voyage to *Tunis*, to see his Brother there ; and it seems I was bought in order to be given as a Present to him. I was then clothed very fine, that I might be the better accepted. The Ship being ready, we put to Sea, and in about fourteen or fifteen Days Time we arrived at *Tunis*, and went forthwith to my *Patroon's* Brother's House ; which Brother had two Wives, who liv'd each in a House distant from one another. The next Day my *Patroon's* Brother's Son, taking a Pride to have a *Christian* to wait upon him, made me walk after him. I was ready and glad to do it because I was desirous to see the City. As I was attending upon my n-w Master thro' the Streets, I met with a Gentleman habited like a *Christian*, not knowing him to be an *Englishman*, as he was. He look'd earnestly upon me, and ask'd me whether I were not an *Englishman*. I answered him, *Yea*. How came you hither ? said he, I told him I came with my *Patroon*. What are you a Slave ? said he. I repl'd, *Yes*. To what Place do you belong ? continued he, To *Algier*, quoth I. But he was loth to enter into any further Discourse with me in the Publick Street, and therefore desired of the Young Man on whom I waited, that he would please, at such an Hour of the Day, to bring me to his House, with a Promise of an hearty Welcome. The young Man assured him he would ; for being a Drinker of Wine, and knowing the Plenty of it in the said Gentleman's House, he was the rather willing to go. After the Gentleman was gone

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from us, my young new Master told me, that he whom we talk'd with was the *English Consul*, which I was glad to hear. We went, as appointed to the Consul's House; where when we came, I was directed up to his Chamber. He ask'd me many Questions about my Country, Parentage, &c. and withal ask'd me whether I could write and understood *Arithmetick*? I told him I could do both tolerably. Then he ask'd me what I thought induc'd my *Patroon* to buy me? I told him he design'd me for a Present to his Brother here at *Tunis*. Upon the whole; the Consul kindly told me, if I were left at *Tunis*, he would order Matters to my Satisfaction; but if my *Patroon* design'd to carry me back again to *Algier*, I should acquaint him with it in Season: And in the mean time, he bid me, if I had so much Liberty, to come every Day to his House, where I should be welcome.

After I had been in *Tunis* about thirty Days, I understood that my *Patroon's* Brother cared not to accept of me, and that therefore I was to return to *Algier*. This very much troubled me; upon which I went to my Consul and acquainted him with it. The Consul told me, that he and other two Merchants (*there being no more English Merchants in the Town*) would the next Day come and talk with my *Patroon* about me. Accordingly they did with their young *Interpreter*, and ask'd him whether he was willing to sell me. He told them he was, upon Terms. They ask'd him what Price he put upon me. He told them Five Hundred Dollars; which was, I suppose, Three Hundred more than

than he bought me for. They offer'd Two Hundred. He made a slight of that, and laugh'd at them. They advanced to Two Hundred and Fifty Dollars. He still made a pish of it. They at length came up to Three Hundred Dollars, which is near Sixty Pounds Sterling; but my Patroon plainly told them he would not abate one *Asper* of his Demands. At which the Consul told me that I must have Patience, for an Hundred Pounds was a considerable Sum to be contributed by three only, and Providence might work some other Way. Upon hearing this I burst into Tears; notwithstanding returning them a Thousand Thanks for their generous Good-will. The Consul laid his Hand on my Head, and bid me serve GOD and be cheartul; and promised me, that as soon as he return'd to *England* he would prefer a Petition to the King for me: And so he parted from me.

My Hopes werè thus all dash'd, which was no small Trouble to me; but *Patience* overcomes all Disappointments and Afflictions.

My Patroon now carried me on board in order to go back again for *Algier*. The Vessel in which we went was bound no further than (a) *Bona*, which is near about half way to *Algier*; so that at *Bona* my Patroon hired two Mules,

(a) Some Years after this, when I had my Freedom, and went to *Camp*, I somewhere about this Part of the Country pass'd through a River, the Water of which was so hot I could scarce suffer it. And I was credibly informed, that a little further up in the River the Water was hot enough to boil an Egg.

Mules, on which we came by Land to *Algier*, which is about Two hundred and fifty Miles.

About two Months after this, my chief *Patroon*, being Captain of a Troop of Horse, was sent to *Tunis* by Land, and about twenty *Spahys* with him, who carried me with him also; so that I was not wanting from *Tunis* above 4 Months before my second coming thither. The next Day after we came now to *Tunis* I was sent on an Errand, and accidentally met with the worthy Consul again, whose Name, I should have told you, was *Baker*, I think *Charles Baker*, Brother to *Thomas Baker*, Consul in *Algier*. When he saw me again, *What! my Boy*, said he, *art thou come again?* Yes Sir, said I, I came now with my chief *Patroon*. *While you were absent*, said he, *I bought a Young Man for my Purpose for considerably less than I offered for you; but however, you may tell this your Patroon, that if he be disposed to sell you, I will stand to my Proposal.* I gave him many Thanks, and went immediately and told my *Patroon* of it: who surlily answered me, *Seu le mang keu pek*, i. e. *Hold your peace you Dog*. I saw that there was no good to be done with him, and therefore desisted.

We return'd back to *Algier* in some small Time; and a little after that he carried me into Camp with him; and so it was, that his 2 Brothers, being *Spahys*, or Troopers, were with him in one and the same Tent. His Younger Brother would be frequently (behind his Brother's Back, and sometimes before his Face) perswading me to turn *Mohammetan*; and to gain me he made me large Offers; but

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I little regarded them. And I can truly appeal to Almighty God, that it was not out of Choice, or Inclination, or Perswasion, or any Temporal Advantage, that I became a *Mohammetan*, for I abhorred the Thoughts of such an *Apostacy*.

The eldest Brother, who was my chief *Patroon*, I found, was not very fond of my *turning*; for he would often threaten me, that if I did turn *Turk*, and not learn my Book well, he would beat me soundly. But his younger Brother, who, as I said, had been so often tampering with me, saw that no Offers nor Arguments would prevail with me, he then began to lie very close to his Brother to force me to *turn*; and, as an Argument, would often tell him, That he had been a profligate and debauch'd Man in his Time, and a Murderer; and that the proselyting me would be some Sort of a proper Attonement for his past Impieties; and flatly told him, that otherwise he would never go to Heaven. Whereupon (as guilty Men are willing to lay hold on every Pretence to Happiness, tho' never so slight and groundless) his Brother endeavoured to perswade me; and finding that would not do, he threaten'd to send me Hundreds of Miles off into the Country, where I should never see the Face of any Christian. But finding all these Methods to be ineffectual to the End they drove at, the two Brothers consulted together, and resolv'd upon Cruelty and Violence, to see what that would do. Accordingly, on a certain Day, when my *Patroon's* Barber came to trim him, I being there to give Attendance, my *Patroon* bid me kneel down

down before him, which I did ; he then or-
 dered the Barber to cut off my Hair with his
 Scissars ; but I mistrusting somewhat of their
 Design, struggled with them ; but by stron-
 ger Force my Hair was cut off, and then the
 Barber went about to shave my Head, my *Pa-*
troon all the while holding my Hands : I kept
 shaking my Head, and my *Patroon* kept stri-
 king me in the Face. After my Head, with
 much adoe, was shaved, my *Patroon* would
 have me take off my Cloths, and put on the
Turkish Habit. I told him plainly I would
 not. Whereupon I was forthwith hal'd away
 to another Tent, in which we kept our Pro-
 vision ; where were two Men, viz. the Cook
 and the Steward ; one of the which held me
 while the other stript me, and put on me the
Turkish Garb. I all this while kept crying and
 weeping, and told my *Patroon*, that although
 he had changed my *Habit*, yet he could never
 change my *Heart*. The Night following, be-
 fore he lay down to sleep, he call'd me, and
 bid me kneel down by his Bed side ; and then
 used Entreaties that I would gratify him in re-
 nouncing my Religion. I told him it was a-
 gainst my Conscience ; and withal desired him
 to sell me, and buy another Boy, who per-
 haps might more easily be won ; but as for my
 part, I was afraid I should everlastingly be damn'd
 if I complied with his Request. He told me, he
 would pawn his Soul for mine ; and many other
 importunate Expressions did he use. At length
 I desired him to let me go to Bed, and I would
 pray to God, and if I found any better Reasons
 suggested to my Mind than what I then had to turn
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by the next Morning, I did not know what I might do ; but if I continued in the same Mind I was, I desired him to say no more to me on that Subject. This he agreed to, and so I went to Bed. But my Patroon (whatever ail'd him) having not Patience to stay 'till the Morning for my Answer, he awoke me in the Night, and ask'd me what my Sentiments now were. I told him they were the same as before. Then he took me by the Right Hand, and endeavoured to make me hold up the Fore-finger, as they usually do when they speak those Words (viz. *La illahi illallah Mohammet Resul-allah.*) which initiates them *Turks*, (as I have related before) but I did with all my Might bend it down ; so that he saw nothing was to be done with me without Violence ; upon which he presently call'd two of his Servants, and commanded them to tie up my Feet with a Rope to the Pest of the Tent ; and when they had so done, he with a great Cudgel fell a beating of me upon my bare Feet. He being a very strong Man, and full of Passion, his Blows fell heavy indeed ; and the more he beat me, the more chafed and enraged he was. and declar'd that, in short, if I would not turn, he would beat me to Death. I roar'd out to feel the Pain of his cruel Strokes ; but the more I cried, the more furiously he laid on upon me ; and to stop the Noise of my crying he would stamp with his Feet on my Mouth ; at which I begged him to dispatch me out of the Way ; but he continued beating me. After I had endured this merciless Usage so long ; 'till I was ready to faint and die under it, and saw him as

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mad and implacable as ever, I begg'd him to
forbear, and I would turn. And breathing a-
while, but still hanging by the Feet, he urg'd
me again to speak the Words; yet loth I was,
and held him in Suspence awhile, and at
length told him, that I could not speak the
Words. At which he was more enrag'd than
before, and fell at me again in a most barba-
rous manner. After I had received a great
many Blows a second time, I beseeched him
again to hold his Hand, and gave him fresh
Hopes of my turning *Mohammetan*; and after
I had taken a little more Breath, I told him as
before, I could not do what he desired. And
thus I held him in Suspence three or four
times; but at last, seeing his Cruelty towards
me insatiable, unless I did turn *Mohammetan*,
through Terrour I did it, and spake the
Words as usual, holding up the Fore-finger
of my Right Hand: And presently I was had
away to a Fire, and Care was taken to heal my
Feet, (for they were so beaten, that I was not able
to go upon them for several Days) and so I was
put to Bed.

All the Ceremony that any Person that turns
Mohammetan by Compulsion useth, is only
holding up the Fore-finger of the Right Hand, and
pronouncing these Words: *La illahi ill allah Mo-
hammet Resul allah*. But when any Person vo-
luntarily turns from his Religion to the *Mo-
hammetan*, then there is a great deal of Forma-
lity used. Many there are that do so turn, out
of Choice, without any Terrour or Severity
shewn them; sometimes in a mad or drunken
humour; sometimes to avoid the Punishment

due to some great Crime committed by them, as Murder, or the like; They become *Mohammetans*, being-afraid to return into their own Country again.

Now when any Person so turns *Mohammetan*, he goes to the Court where the *Dey* and *Divan* (i. e. his Council) sits: and there he declares his Willingness to be a *Mohammetan*; upon which he is immediately accepted, without demanding of him any Reason for his so doing. After which, the *Apostate* is to get on Horse-back, on a stately Steed, with a rich Saddle & fine Trappings: He is also richly habited, & hath a Turbant on his Head; (but to be sure not of a green Colour, for none durst wear their Turbants of that Colour but such as are of *Mohammet's* Blood) but nothing of this is to be call'd his own; but only there is given him about two or three Yards of Broad-cloth, which is laid before him on the Saddle. The Horse, with him on his Back, is led all round the City; and he carries an Arrow in his Right Hand, holding it straight up, and there by supporting the Fore-finger of his Right Hand, which he holds up against it. This he doth all the while he is riding round the City, which he is several Hours in doing. But if he happen to be tired with long holding up his Fore-finger against the Arrow, then he may now and then take it off for a Moment, and then up with it again in the said Posture. The *Apostate* is attended with Drums and other Musick, and twenty or thirty *Vakil-barges* or Stewards, who (as I told you Chap. 4.) are under the *Otho-Bashee's*, or Serjeants, whiving

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them, march in Order by each Side of the Horse,
 e Mo- with naked Swords in their Hands, intimating
 their thereby (*as I was informed*) that if he should
 metan, repent, and shew the least Inclination of re-
 Divan, tracting what he had declared before the Dey
 declares and Divan, that he deserved to be cut in Pie-
 upon ces, and the *Vakil-barges* would, accordingly,
 out de- cut him in pieces. There are likewise two
 doing, Persons who stand one on each Side of the
 Horse- Street, as he marcheth thorow, to gather
 ddle & what People are pleas'd to give, by way of
 ted, & Encouragement, to the New Convert (as they
 be sure call him) and it may be one here and there
 t wear drops a Farthing or Halfpenny; 'tis much if
 n as are any be so Zealous as to give a Penny. After
 this is this Show and Ceremony is over, he is imme-
 s given diately entred into Pay, and directed to the
 cloth, Place where he shall quarter, with some of
 e. The his Fellow-Soldiers. And within a few Days
 l round- the *Seunet Gee* of the Town, i. e. the Circum-
 in his cifier, comes and performs the Ceremony of
 d there Circumcision. And then he is a *Turk* to all In-
 s Right tents and Purposes. It is reported by some,
 This he that when any thus voluntarily turns Moham-
 the Ci- metan. he throws a Dart at the Picture of Je-
 g. Bu- sus Christ, in Token of his disowning him as
 dding up the Saviour of the World, and preferring
 then h Mohammet before him: But there is no such
 Moment Usage; and they who relate such Things do
 Posture receive the World I am sure I have Reason
 s and among them of this Nature; and I assure the
 kil-barge God pardon me!) to know every Thing in use
 4.) at The Cryer goes before, with a loud Voice,
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is made, and at some particular Places of the City, especially in the *Casbares*, or the Places where many of the Soldiers dwell together, the Multitude hold up their Hands, giving Thanks to God.

I was very much concern'd for one of our Countrymen. who had endured many Years of Slavery, and after he was ransomed, and went home to his own Country, came again to *Algier*, and voluntarily, without the least Force used towards him, became a *Mohammetan*.

Another *Englishman* I knew who was bred to the Trade of a *Gunsmith*, who, after he was ransom'd, and only waited for his Passage Reneg'd, and chose rather to be a *Mohammetan* than to return to his own Country.

About two or three Months, as near as can guess, after I was taken Slave, I writ Letter to my Father, giving him an Account of my Misfortunes; to which Letter I did receive from my Father a kind and affectionate Answer. A Copy of the Letter I have not by me; but I well remember that therein he gave me very good Counsel, viz. To have care and keep close to God, and to be sure never, by any Methods of Cruelty that could be used towards me, to deny my Blessed Saviour: And that he had rather hear of my Death than of my being a *Mohammetan*. But this first Letter from my Father came not to my Hands 'till some Days after I had, thro' my Patroon's Barbarity to me, turned from my Religion. Which after, thro' Torture, and out of Love to a temporal Life I had done, I became very sad and melancholy.

ly, considering the Danger my poor Soul was in. The said Letter was taken up at *Algier*, by my Master *George Taylor* of *Lymson*, who sent it to the Camp, and directed to an *Engliff* Lad, one of the *Bey's*, or General's, Servants; who being afraid to deliver me the Letter openly, slid it into my Hand as he past by me. As soon as I cast my Eye upon the Superscription, I knew it to be my Father's Hand, and, in a great deal of Sorrow, made what Haste I could out of the Camp, as pretending to go to ease my self, to read the Letter; but when I had opened it I could scarce read a Word for weeping. And I am apt to think, that if the Letter had come to my Hands before I had turn'd Turk, that my Patroon would rather have accepted of the promised Ransom for me, than that I should become a *Mobammetan*. After I had read some part of the Letter (for I could not read it through at once, for fear my Patroon should find me wanting) I was ready to sink. I put up the Letter therefore, intending to read the whole another Time, and returned to our Tent, with a more dejected Heart and Countenance than before; insomuch that my Patroon perceiving it ask'd me whether I had been weeping? I reply'd, Sir, you don't see me weep. Many other angry Words he had with me; and at length truly my Heart was so big that I could not contain any longer, but fell into Tears; and at the same time produced him the Letter which I received from my Father, and told him that my Father would ransom me; And said I, I am no Turk, but a Christian. My Patroon an-

swered me with, *Hold your Tongue, you Dog!* for if you speak such a Word again, I'll have a great Fire made, and therein burn thee immediately. At which I was forced to be silent.

In two or three Days after this, I writ my Father a second Letter, which I was forced to do by Piece-meals, in a great deal of Danger and Fear; in which I gave him a perfect Account of the whole Matter, and told him the naked Truth, lest he sho'd have thought that what I did I did voluntarily, and without Coercion. And in order thereunto I privately desired the aforesaid *English Lad*, a Servant to the Bey, to lend me Pen, Ink, and Paper; and took an Occasion to go outside the Camp, and there in Fear writ two or three Lines at a time, as I could, without Discovery 'till I had finish'd my Epistle.

The Substance of my Letter was, that tho I was forc'd, by the Cruelty that was exercis'd upon me to turn Turk, yet I was really a Christian in my Heart: (Some may term me Hypocrite for so doing, but I'll not reply any more than this, That I speak it not to extenuate my Sin, but to set the Matter in a true Light, how I turn'd, & the Reasons of my so doing.) And withal I assured my Father and Mother that I would, as soon as ever I could find an Opportunity, endeavour to make my Escape; and therefore intreated them to be as contented as they could under their great Trouble and Affliction, and expect what Time would produce.

Sometime after my Father received this my second Letter, he sent me another, which was directed (as the former) to my Master

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Taylor in *Algier*; and he sent it forward, and directed it to an *Englishman* at *Bleda*, where I then lived, of whom I received it; and I look upon it as a signal Providence; for there was but that one *Englishman* then living in the Town. The Substance of the Letter is as followeth, viz.

YET I cannot chuse but call thee dear and loving Son, altho' thou hast denied thy Redeemer that bought thee, especially considering the Tenderness of thy Age, the Cruelty of thy Usage, and the Strength of thy Temptations. I confess, when I first heard of it, I thought it would have overwhelm'd my Spirits; And had it not been for Divine Supports, it had been a Burden too too unsupportable for my weak Shoulders to have crippled under; especially considering the Loss of thy Soul.

But withal my Father in his Letter comforted me, with telling me, That he had been with several Ministers, who unanimously concurred in their Opinion, that I had not sinned the Unpardonable Sin. And therefore he goes on to comfort me:

Truly, Child, I do believe that what thou hast done with thy Mouth was not with thy Heart, and that it was contrary to thy Conscience. Take heed of being hardened in thine Iniquity: Give no way to Despondency nor to

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Desperation. Remember that Peter had not so many Temptations, to deny his Lord and Master as thou hast had; and yet he obtained Mercy, and so may'ſt thou. Yet the Door of Grace and Mercy is open for thee. I can hardly write to thee for weeping, and my Time is but ſhort, and what ſhall I ſay to thee more, my poor Child? I will pawn the Loſs of my Soul upon the Salvation of thine, that if thou doſt but duly and daily repent of this thy horrid Iniquity, that the Blood of that Jeſus whom thou haſt denied, there is ſufficient Satisfaction in him to ſave thee to the utmoſt, or otherwiſe let me periſh. I will promiſe thee as welcome to me upon thy Return and Repentance as though thou haſt never done it. And if there be ſuch Bowels of Pity in an earthly Parent, what doſt thou think of the boundleſs Mercies of GOD, whoſe Compaſſions are, like to himſelf, Infinite? I confeſs, It's ſomething difficult for thee to make thy Escape; but yet I am confident, that if thou doſt keep cloſe to GOD, notwithstanding this thy Miſcarriage, that infinite Wiſdom and Power will be ſet at Work to find out Ways, in ſuch untrodden Paths, that I cannot imagine, for thy Relief. Which is the daily Prayers of thy

Affectionate Father;

John Pitts

It pleased GOD that this my Father's second Letter, tho' Cause of many sorrowful Reflections in me, did yet administer great Support and Comfort to me; and I would often go into some By-Corner, or under some Hedge of a Garden, to read it.

The Reader may easily think, that one under my Circumstances could have but very few Opportunities of writing home to his Parents and Friends, which was the Reason why I writ no oftner.

In my Return from Mecca to Algier, at Alexandria I accidentally met with John Cleak of Lymson, who belong'd to Capt. Bear's Ship of Topsham (as I related to you before, p. 127.) in whom, being my old Acquaintance, I could put Confidence, and so desired him to carry a Letter for me, which he readily granted me. But since I came home to Exon, he the said Cleak told me, that he was under great Fear and Concern lest the Turks Officers on board (who are much like our Tidesmen) should, when searching their Chests, &c. find the Letter in his Custody; to prevent which he hung it inside the Ceiling of the Ship. The Reader will excuse my not dating the Letter, when I tell him that truly then I forgot the Month and the Year, because the Turks reckon after a different manner from us; and therefore I did not only omit the Date of the Letter, but sent it also unsealed: For indeed they are very illiterate, not one in an Hundred being able to read; and therefore they run no great risque in sending their Letters unsealed.

Honoured

Honoured and dear Father & Mother,

[I]s not the Want of Duty or Love which makes me negligent of writing to you, but 'tis chiefly the Consideration of the little Comfort you can take in hearing from me, having been a great Grief and Heart-breaking to you.

Dear Father and Mother,

How often have I wished that I had departed the World when I hung upon your Breasts, that I might not have been the Bringer of your Grey Hairs with Sorrow to the Ground. Therefore, if you would be an Ease to my Grief, I desire you to wait GOD's Leisure.

Your Grief, tho' great, is but little in Comparison of mine. Put it to the worst, you have lost but a Son; but I for my part have lost both a dear Father and Mother, Brothers, Relations, Friends, Acquaintance, and all! But my greatest Sorrow is that God hath depriv'd me of his Holy Scriptures, of any good Counsel or Discourse; for I see nothing but Wickedness before mine Eyes.

The Lord of Heaven reward You for your Endeavours to bring me up in the Ways of Jesus Christ: for the bad Improvement of that which Privilege, I now here find and suffer the Want of it. I am in great Fears, and great Hazards do I run, in writing these few Lines. About fourteen Months I have been

wanting

wanting from Algier, for I have been with my Patroon to Mecca, where is, they say, the House of GOD; and after they have been to pay their Devotions thither, they do account that all their Sins are forgiven.

Mecca is about Forty Days Travel beyond Grand Cairo; Being now therefore in my Way back again to Algier (as far as Alexandria) I embrace this Opportunity of sending to You from hence: With my kind Love to all my Brothers, Relations, Friends and Neighbours, desiring Yours and the Prayers of all good People to GOD for me, I rest,

Your dutiful Son 'till Death,

Joseph Pitts.

I liv'd still a miserable Life with this my Patroon, and was oftentimes so beaten by him that my Blood ran down upon the Ground. After I had thus turn'd Turk he had rather less Kindness for me than before; and one Reason truly was, because he thought that I was no true Mussulman in my Heart; for he observ'd me to be far from being Zealous in the Mohammetan Way. (And I must declare that oftentimes I would go to Mosque without ever taking any Abdes at all, which none of the thorowpac'd Mohammetans would do, might they gain never so much.) For which I fared (many ways) much worse than my Fellow-Slaves, which had not

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turned ; and did lie with them in a Stable, & also eat with them. And indeed our Victuals were very *coarse* and *ordinary*, viz. mostly *Barley-bread* with *Sour Milk*. But if a Sheep did chance to die, the *Flesh* would come for our Share ; and many joyful and hearty good Meals should we make of it.

This my Patroon was a married Man ; and being wanting about fourteen Months from his Wife, upon a stretch, in which Interval she was deliver'd of Bastard-Twins, he turn'd her away, and in a little Time married another who was a great Fortune to him. He having got great Riches, and being a Man full of Ambition, had a great Tooth for the *Deys*hip of *Algier* ; and to compass his Design had (by large Promises of promoting them) corrupted many among the Soldiers, who declared they were resolved to stand by him. The *Dey*, whose Name was *Hassan*, (whom they also call'd *Baba Hassan*, i. e. *Father Hassan*) having had some private Information of this my Patroon's Design, Banish'd him. Now the Way of Banishment is thus, (viz.) The *Cryer* cries it about the Town. and proclaims the exil'd Person, and offers a great Reward to any Person that shall discover him from that Time.

My Patroon, notwithstanding, left not his Country nor his Country-house ; but kept himself very private all Day, and lay in the Fields by Night, with me and others of his Slaves. At length Search was made for him and his two Brothers ; and the Trooper would come sometimes and beset his Country-house for to take him. He finding him

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self no longer safe in those Parts, betook himself to the *Mountains* of the *Cabyles*, who, as I told you before, are a rugged sort of People, refusing oftentimes to be tributary to the *Dey* of *Algier*. I, with two or three more of his Slaves, and his two Brothers, were with him in the *Mountains*, where he, by his plausible Tongue, at length got into the Favour and Esteem of the *Cabyles*, so that they resolved to stand by him.

Now it happened that at this very Juncture the *French* came and bombarded *Algier*, because their Demands of the *French* Slaves there were not answered. Upon which, all being in great Confusion by the Bombs, the *Dey's* Wife set herself to perswade her Husband to release the Slaves: He was accordingly prevail'd upon, and yielded up the said Slaves to the *French*, then before the Town. At which the *Soldiers* began to express their Dissatisfaction, that he had not consulted them about it, and were somewhat turbulent, saying one among another, *We are brought to a brave pass now, to become tributary to the French!* And in a little Time the Jealousies against him grew so high that they slew him in the Night-time, without the Mole-Gate.

A third time the *French* came, with a Squadron under the Command of *Mareschal d'Estree*, who fired 10000 Bombs into the Town, as also abundance of *Carkasses*, (which are fired as a Bomb is, but a Bomb is filled only with Powder, but this is filled with several Combustibles, and hath holes all round, and in every Hole something like the Barrel of a Pistol, laden with several Shot therein

therein. These break not all at once as the Bombs.) These were design'd for the Ships that were in the Mole ; but they had no great Execution upon them ; for, to the best of my Remembrance, they lost not one Privater, only some Prizes which lay then in the Harbour. For the *Algerines* themselves sunk their Privateers before the *French* began to fire their Bombs.

'Tis true the City was so much beaten down that you could not distinguish one Street or Lane from another ; and 'twas several Years before the Damage was quite repair'd. The *French* Fleet anchor'd out of Gunshot of the Town, but the Bomb-Vessels were within Gunshot, at which the *Turks* plied their Cannon very briskly. But they saw no good was to be done, for the Shot could not pierce the Sides of the *French* Ships, but fell into the Sea. The *French* therefore were in no Fear of their Cannon. The *Turks* at length thought it their wisest Way to save their Ammunition.

There were (as I remember) nine Bomb-Vessels, each having two Mortars, which kept firing Day and Night, insomuch that there would be five or six Bombs flying in the Air at once, which was a terrible Sight to behold. At this the *Algerines* were horribly enrag'd, & to be reveng'd fired away from the Mouth of their Cannon about forty *French* Slaves ; and finding that would not do, but D'Estree was rather the more enrag'd, they sent for the *French* Consul, intending to serve him the same Sauce. He pleaded his Character, and that he hop'd they would not use a Person of his Rank and Figure so barbarously : That 'twas

again^d all th

Bombs.) against the Law of Nations, &c. They answered, they were resolved, and all these Compliments would not serve his Turn. At which he desired a Day or two's Respite, 'till he could dispatch a Letter to the Admiral. Which was granted him; and a Boat was sent out with a White Flag. But after the Admiral had perused and considered the Consul's Letter, he bid the Messenger return this Answer, (*viz.*) That his Commission was to throw 10000 Bombs into the Town, and he would do it to the very last: And that as for the Consul, if he died, he could not lie better than for his Prince. This was bad News, you may imagine, to the Consul, and highly provoked the Algerines, who immediately, upon this Message, caus'd the Consul to be brought down, and placed him before the Mouth of a Cannon, and fired him off almost. This was very dreadful to behold! The French bombarded Algier three times while I was there. The first time, as I remember, was because the Turks would not yield up the French Slaves that they had. They then threw but few Bombs into the Town, and that by Night; nevertheless the Inhabitants were so surpriz'd and terrify'd at being unacquainted with Bombs, that they threw open the Gates of the City, and Men, Women, and Children left the Town. Whereupon the French had their Countrymen that were Slaves for nothing. In a little after the French came again to Algier, upon other demands, and then, as I have related, by the Persuasion of his Wife, the Dey surrendered all the French Slaves, which prov'd the said

Dey's Ruin. And then (*as I have also told*) they came a third time, and fired *many Thousand* of Bombs into the Town, notwithstanding the Dey stood his Ground, and would not yield up one Slave without an Equivalent. So that the *French* brought ashore thirty or forty *Turks* or *Moors* in their Boat, and had as many of their own Countrymen, that were Slaves in Exchange for them.

Immediately upon the Death of *Baba Hassan* some of my *Patroon's* Friends took Horse, and came Post-haste to acquaint him of this seemingly favourable Event. He instantly equips for *Algier*, which being a Day's Journey, there was a new Dey elected before he could arrive thither, whereas, if he could have come sooner than he did, 'twas the general Notion that he would have been Dey. But tho' he came too late to be Dey, yet all former Matters were accommodated, and he even in all Appearance, in Favour with the present Dey. But, however it was, in a few Days this Dey became incens'd against him; whereupon he was a second time banish'd. My *Patroon* at this, being very much puzzled what to do or where to go, at length went to a *Marabbot* to crave his Advice, what he was best to do in this Exigence? The *Marabbot* told him, that he should distribute fifty Dollars to the Poor, kill Sheep and give to the Poor, and after he had done go back to *Algier*, not doubting Success in his Enterprises there. He took his leave of the *Marabbot*, having received of him his obliging patch'd Cloak, which he look'd on as a mighty Preservative from all manner of Danger of

And, according to the Marabbot's Advice, he, with his two Brothers, and two other Turks of their Acquaintance, being well arm'd with small Arms under their Cloaks, mounted their Horses, and posted to Algier; and were at the Gate as soon almost as it was open. They left their Horses at the Gate, and went directly to the House where the Dey sat with the Divan, or Council. At the Gate of the Dey's House, the Aga, with other Officers, sits; & there usually Complaints are made. To him therefore my Patroon makes his Complaint, telling him that he was not conscious of any harm that he had done against the Govern-ment, and that therefore he was unjustly banish'd; and that if there could any thing be proved against him that deserved it, he was come presently ready to suffer Death. The Aga, having yet receiv'd his Complaint, sends for one of the seven Chiauxes, or Chiaous, (who are equal to our present sergeants) and bid him go in and acquaint the Dey with it. When the Dey heard that they were without, he immediately ordered the Chiauxes to apprehend them, for fear what the consequence of any Delays might prove. The Chiauxes therefore running upon them to seize them, my Patroon and his Company threw their Swords, and defied them; at which the Chiauxes were afraid, and fell back; and my Patroon and his Accomplices made to Cassheria, i. e. a sort of a Guard-house, where there many Soldiers, and with large Promises engag'd them to stand by him; and so they went to the Gate of the Cassheria, making it a sort of Garrison. But in a little time the

Town was up in Arms, and the Soldiers beset the Place, and demanded the Gate to be opened ; which was done, and my *Patroon* with his *Forlorn* were seized, and they had all their Heads cut off.

Thus my *Patroon* miscarried in a seemingly rash Attempt : Tho' it was certainly the general Opinion, That if, instead of complaining to the *Agá*, he had gone right into the Room where the *Dey* was, (as he might) and have killed him, he would infallibly have obtain'd his End.

The next Day after this Tragedy, the Soldiers were sent out to his Country-house, and all he had was seized on and brought to *Algier*. And I was called before the *Dey*, to witness what I could ; but he only ask'd me, whether my *Patroon* had any Children ? I told him Yes : Whereupon, all his seiz'd Goods were restored again for the good of his Family, which were now in most dismal Lamentations, those of the Male-Sex not shaving their Heads for near the Space of two Months ; which with them is a Token of extraordinary Mourning.

I was in Hopes that my *Patroona*, or Mistress, would now have given me my Freedom ; but she would not, but intended to sell me there in the Country. But I earnestly desir'd that I might be sold in *Algier* ; which at length she granted : And, according to Custom, I was carried three Days (by the Crier) about the Streets ; and was bought the third time by an old Batchelour. My Work with him was to look after his House, to dress his Meat to wash the Cloths ; and in short, to do all

these

these Things that are look'd on as a Servant-maid's Work in *England*.

I must own, I wanted nothing with him: Meat, Drink, Cloths, & Money, I had enough. After I had lived with him about a Year, he made his Pilgrimage to *Mecca*, and carried me with him, (*About the Pilgrimage to Mecca I have related before, Chap. 7.*) But before we came to *Alexandria* my Patroon was taken sick; and thinking verily he should die. he having a woven Girdle about his middle, under his Swash (*which they usually wear*) in which was much Gold, and also my Letter of Freedom (*which he intended to give me at Mecca*) he took it off, and bid me put it on about me, and took my Girdle and put it on himself; and withal told me, *That if he died on the Way, I should be sure to perform the Al hage, or el Hagge, not doubting that there would be sufficient Care besides taken to bear my Charges.* This was Argument enough how much he loved me. But it pleased God that he recovered; and one Thing I observed in him was, that he was before a great Smoaker of Tobacco, but after that Sickness never smok'd at all; which was look'd on as a Token of his Repentance: For tho' abundance of Tobacco be smok'd among the *Turks*, yet it is accounted a Sin to smok it.

I have given an Account of the Pilgrimage to *Mecca*, Chap. 7. but forgot to tell you, that at *Mecca* every Hagge almost buys of those that come from the *East-Indies* a Cassin, i. e. a Shroud, of fine Linen Cloth, to be buried in, (*for they never use Coffins for that purpose*) which
Cassin

Caffin might have been bought in *Algier* at a much cheaper Rate ; but they choose to buy it here at *Mecca*, because they have the Advantage of dipping it in the holy Water *Zemzem*. They'll be sure to carry the said *Caffin* wherever they travel, by Sea or Land, that they may be sure to be buried therein.

And I forgot also to tell you, that just before I went to *Mecca*, being newly come to this my last *Patroon*, we living in a Court, or *Funduck*, as they term it, where lived none but Batchelours : Every one had his Slave to do the like Service with him as I did with my *Patroon* ; among which Slaves there was one *James Grey*, an *Englishman*, of *Weymouth*, with whom I became very intimate ; insomuch that I communicated my greatest Secrets to him, and particularly how I came to turn *Mohammetan*, and how uneasy I was upon it ; and withal I told him, I had Thoughts to go to the *Dey* and tell him, that I was forced to turn, and that I hop'd he would let me be at my Choice, for I would be no *Mohammetan*, and desired this *Grey's* Opinion whether I were best so to do. He answered, I should by no means do it, for it would make the worse for me, and endanger my Life. He told me also, that 't would not be long before my *Patroon* would go to *Mecca*, and there, in all Likelihood, give me my Liberty ; and after that I might find some Way or other to escape. Well, I heark'ned to his Advice, but afterwards I had Cause to repent of making him so much my Confident. For when I returned from *Mecca* to *Algier*, I found this *James Grey* himself

himself very much inclin'd to turn *Mohamme-*
tan. I was with my Heart willing to discour-
 age him from it, and to lay the horrid Evil
 of it before him; but I was afraid lest he
 should betray me. One Day particularly he
 came and ask'd my Advice whether he was
 best to turn or not? I thought him perfidi-
 ous, and therefore told him he should use his
 own Mind; I would use no Arguments with
 him *pro* or *con*. For, said I, if I should per-
 swade you to turn, and your *Patroon* should not be
 so kind to you as you expect. *viz.* to give you your
Liberty, then you'd lay the Blame on me. But in
 a little Time this Grey did turn Turk, and that
 without the least Temptation, his *Patroon* no
 way desiring him so to do. I guessed him to
 be about Thirty Years of Age when he tur-
 ned.

About a Year afterwards his *Patroon* gave
 him his Liberty, and he entred into Pay. He
 became very diligent in learning to read the
Alcoran, and very forward to perform *Sallah*;
 so that he was look'd on as a Zealot. He would
 often correct me for my Backwardness to go
 to *Mosque*, and for my Intimacy with the
 neighbouring Slaves; insomuch that I was a-
 fraid to oppose or contradict him in any
 Thing.

But it pleased God, that in a little Time
 this Grey died, and that in a dismal manner;
 for he pin'd away after a strange rate; and be-
 fore his Death became a very miserable Ob-
 ject indeed: And, without Breach of Charity,
 I was not sorry for his Death.

I suppose this Grey had some Expectations of great Matters which made him turn ; but he found himself disappointed. I am sure 'twas not from any such Inducements that I became a *Mohammetan*, but thro' my Patroon's cruel and merciless Usage to me, and yet I feared rather worse with him than before. Tho' sometimes they shew themselves partial enough to those of the *Mohammetan* Religion with themselves ; an Instance of which I shall not easily forget, viz. While I was in *Algier*, there were two *Negro Slaves* belonging to a *Tagaren*. or *Andalousian*, one of which was a *Mohammetan*, and the other a *Portuguese*, and a *Christian*. It seems that these two Slaves, while they were at their Work in their Patroon's Garden, having some old Grudge, conspired to take away his Life, and rob him of his Money. Accordingly, on a certain Day, they understood that their Patroon was to go to *Algier* with a considerable Sum of Money with him, and most of it in Gold, and they way-laid him, and murdered him.

This barbarous Fact was not presently discovered ; but at length these *Negroes* forsooth must go and enjoy themselves ; and in order thereunto went to the Money Changers to change some Pieces of Gold, by which means they were suspected and apprehended, and upon a strict Examination into the matter were found guilty, and both executed. He that was a *Mussulman* had a great deal more Favour shewn him than the other ; for he was fairly hanged ; the Manner of which in *Algier* is thus, viz. They have an Hole made in a Wall

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Wall, just up to the Top, through which one End of the Rope is put, and fastened on the other Side the Wall, and the other about the Criminal's Neck, he sitting upon the Wall; and after he hath spoken what he will he is push'd off the Top of the Wall, and so is hang'd: But the poor Portuguese vvas stripp'd naked to the middle, and his Hands tied behind him, and a Hole made in the Heel of each Hand, into which were put Wax-Candles burning; the same was done in both Shoulders: And in this manner was he led along the Streets, with the Crier of the Town before him publishing his Crime. I thought they intended to have burnt him alive, and therefore went out of the Gate to see him executed; but they cut off his Head first, and then burnt his Body to Ashes.

There was a Spaniard that killed a Moor, and was therefore condemn'd to be burnt; but to escape the Fire, if not save his Life, he turned Mohammetan. But this would not save his Life, yet it gain'd him the Favour, instead of being burnt, to be push'd off the Wall at the Gate *Bab el zoon*, which is the common Place of Execution.

The Turks and Renegadoes of *Algier* have that Privilege above the *Cull Ougles*, that is, the Sons of the *Yenesherres*, or Soldiers, of being *Aga*, which none of the said *Cull Ougles* can be; for when any of them becomes a *Kaya*, which is under the *Aga*, he is forthwith made *Mazn'-Aga*, and has his Pay; not being in the least oblig'd to perform any Duty, and so can advance no further. And the Reason of this Difference made between the Turks, Renegadoes,

negadoes, and Cull Ougles, is this, viz. Some Scores of Years past the abovesaid Cull Ougles had conspired together to murder the Algerine Turks in general, which was a dreadful Design: But it took no effect, and many of the Cull Ougles lost their Lives; great Heaps of whose Heads are at this Day to be seen on the Walls of Algier, over the Gabel zoon, or Eastern-Gate. Notwithstanding the Cull Ougles will, upon the least Provocation, twit the Renegadoes with Words like these, *Eir youle hullerssen*, i. e. *Thou wilt run away if thou knewest how*. And at other times they will jeer the Renegadoes with *Domuseate*, the *boe dishing dader*, i. e. *There is yet Swines-Flesh in thy Teeth!* (meaning they have still a Tang of Christianity) and especially when any Renegadoe runs away the rest shall be thus jeer'd by them.

And now I am speaking of Renegadoes running away, I can't well omit this Story, which is not foreign to the Matter in Hand.

Ibrahim Hogeia the Dey of Algier had several Christian Slaves, and also several Renegadoes; and he would distinguish the Renegadoes, and prefer them when any thing offered; and particularly, I remember, there was a Spaniard Renegadoe, whom I knew, which the Dey had preferr'd to be a Captain of a Privateer: This Renegadoe, after he had made two or three Voyages, had got together on board him a Parcel of Renegadoes, who were intirely devoted to his Will, and would comply with any Thing he propos'd to them. It happened that coming near Tittawan, a Moors Town near the Streights Mouth, they sent, as usually

their Boat ashore to take in Wood for their Cruising Voyage. The Turks were all vvil-ling to go ashore, and did so; Whereupon the Kenegadoes, being all agreed, as soon as the Boat was gone ashore, hoisted up their Sails, and stood over for the Spanish Shore, where in a few Hours they safely arrived, and there they sold Ship and Slaves, and re-em-braced their former Religion. This did not a little nettle the Turks: And therefore they would cast it in the Teeth of almost every Re-negadoe they met; but my Patroon would not open his Mouth against me, unless when in a Passion, but would speak, upon Occasion, in my behalf, saying, *Ben ebn, Ouglanem eumra catch mes, i. e. My Son will never run away.*

CHAP. X.

An Account of the Author's Escape at Smyrna. Of his being Robb'd: Of many other Occurrences on his Journey home to Exeter.

Being now at Liberty from my Patroon, (who gave me my Letter of Freedom at Mecca) and tired into Pay, but living still with him, (because he had a great Kindness for me, not doubting that I was a true Mussulman) I was of the Mind to use the Seas, and did two or three Voyages, hoping to be retaken, or some Way or other to make my Escape; but Providence did not order it that Way. It happened, at length, that there came a Messenger from the Grand Turk to Algier, to bespeak some of the

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Algerines Ships to assist him, which was granted. I was in good Hopes it would fall to my Lot to go in one of the Ships, intending, if I could, to make my Escape at *Smyrna*; but it fell to my Turn to go to the Camp that Year. But however I made an Exchange with one who agreed to go in my room to the Camp, and I was to go in his in the Ship, which I was earnestly desirous of, because I was acquainted with one Mr. Butler a Merchant in *Algier*, who liv'd with the Consul, who (as it will hereafter appear) was my great Friend in facilitating my Escape. In order to give you an Account of which, it will be convenient to inform you how I came acquainted with that Honest and Worthy Gentleman Mr. Butler.

Some few Months before I came away from *Algier*, I was afflicted with a very sore Eye insomuch that I was in danger of losing my Sight; and understanding that there was an *English* Doctor (a Slave) for whom, I knew Mr. Butler had a Kindness, and paid his *Patron* so much a Month) whom he had taken into his House, I went to Mr. Butler's to advise with the said Doctor for a Cure of my Eye. He undertook the Cure, and so I usually went twice or thrice a Day to his House where sometimes I would take a Bible in my Hand and read, for I thought my self out of the Danger of any *Turks* seeing me. And it happened, that once Mr. Butler came in while I was reading in the Bible: He seem'd to wonder at it, and ask'd me vvhhy I did so (for he knew that Persons under my Circumstances

would be engaged

would not venture to do so) I answered him, I had no Hatred to the Bible ; which was the most I durst say for that Time ; but by frequent coming to his House to be dressed by the Doctor, in a little Time I grew better acquainted with him ; insomuch that he invited me on a Day to dine with him. I did, and then he told me, that if I would dine with him the next Day, he would entertain me with a curious Dish (a great Rarity indeed in that Country) which was, as I remember, a Piece of Bacon, with other Things. He did this, I suppose, to try me whether I would eat Swines-Flesh or not ; (for the Mohammetans strictly abstain from Swines-Flesh ; nay, they have such an Aversion to it, that if any chance to kill a wild Pig (for tame they have none) they look on the Merit of it to be almost equivalent to the killing a Christian in Fight) that he might be confirmed in his Opinion of me, for he truly suspected that I was no real Turk. Nevertheless, I refus'd to eat of it, fearing what the Event of eating might prove. But at length, once being made merry by him, he told me, That he wondred why I would tarry here in this Country ; and said, he wish'd that I were in England. I smiled, but withal desired him to forbear such Discourse. But still every now and then he would drop a Word or two about the same matter ; and at length went so far as to assure me, That if I were resolved to make my Escape, he would assist me all that lay in his Power. To which I reply'd, Sir, shall I be plain with you ? Prithee be, said he, and I will be your bosom Friend. This engaged me to open my Sentiments to him, and

I freely told him, viz. That I once little thought to be in this Condition, and while I was in it was never in the least inclin'd to *Mohammetanism*; but that it was through the cruel Usage that I suffered at their Hands that I was forc'd to do what I did, (a particular Account of which their Cruelties I gave him) which made him sympathize with me; and not only did he do that, but he projected a Way for my Escape, which was this, viz. That when our English Men of War came to *Algier* to renew the Peace (which they usually did once in two or three Years) he did not doubt but to get me safe on board one of them. But I did not approve of that Way, acknowledging notwithstanding all Obligations to the Gentleman for his kind Proposal. I told him I had thought of another Way which I imagined might be more feasible, viz. That I was going with the Ships of *Algier* up to the *Levant*, and that then I design'd, if possible, to make my Escape; and that if he could do me any good that way, I should be very thankful to him. He answered me, that he would acquaint Mr. *Baker* the Consul in *Algier* of it, and confer with him about it.

When the Time came, that within a few Days we were to sail, I went and ask'd of him whether he had been pleas'd to acquaint the Consul with my Business? He told me he had, and desired me to walk out to the Consul's Garden, about a Mile from *Algier*, where he kept his Summer Seat; accordingly I did, though I had never the Honour before of being known to the Consul. When I came before

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fore him, I ask'd him, whether Mr. Butler had told him any thing concerning me. He said he had; and made me very welcome. After I had been there some time he discoursed me at large about my Design to escape; and upon the whole, finding me to be real in the matter (for if I had been otherwise, so as to discover any thing of what passed between us, it would infallibly have cost him his Life, & therefore he sifted me narrowly) he told me, that he would give me a Letter of Recommendation to Mr. Ray, who was then the *English* Consul in *Smyrna*, in which he requested him to assist me in my Design; for he read it to me before he sealed it, and charged me to keep it very safe, and if at any Time before my getting to *Smyrna* I should be sick, or any Way in danger of Death or Discovery, I should convey it over-board, for his Safety. Upon which I thankfully took my Leave of him; this being the only Time of my having any Discourse with him.

Being got about thirty Days Voyage towards *Smyrna*, where I designed to make my Escape, and being a little off of one part of the *Morea*, we espied seven or eight *Venetian* Gallies at Anchor under the Shore. The *Turks* had a great Tooth for those Gallies, but knew not how to come at them, not being able to adventure so far as Gallies safely may. At length they consulted, being fifteen Ships in Number, to hoist up *French* Colours, if peradventure any of them might be decoyed out: Having done this, we haul'd up our were Sails, and brought to, pretending as if we

desirous of some News from the *Levant*. They at this, thinking we were *French Men of War*, sent out two of their Gallies; upon which the *Turks* were ordered to lie close, and not to stir, for fear of shewing their *Turbants*, and such Officers, or others, that were oblig'd to be moving, took off their *Turbants*, to avoid Discovery, and put on an Hat or Cap instead thereof; but the Slaves were all ordered to be upon Deck, to colour the matter, and make us look more like *Christians*. At length one of the Gallies being within Musquet-shot we fired upon him, and soon made him strike. The other seeing that, who was also under Gun-shot, turns and rows with all his Might and Main to get ashore; the *Algerines* all the while making what Sail they could after him, but 'twas in vain, for the *Venetian* got clear, the Wind being off the Shore just in our Mouth. In that Galley which we took there were near Four Hundred Christians, and some few *Turks* that were Slaves.

The *Turks*, to shew what an Exploit they had done in taking this Vessel, took the Trouble to tow the Prize up to *Turkey*, where they were receiv'd with an universal *Hausgalding*, i. e. Welcome.

When we came to *Scio*, we were met and join'd with Ten Sail of the *Grand Turk's* Ships carrying seventy or eighty Brass Cannon Guns each: And being now Twenty Five in Number, we had the Courage to cruize about the Islands of the *Archipelago*; which looks in them a pretty bold Attempt, tho' it be in their own Country. For 'twas but a Year or

two

two before this that Thirteen Sail of the Venetians, with one Fire-ship, put thirty Sail of their Ships to Flight, some being of Tripoly and some of Tunis and some of the Grand Turk's Ships, together with thirty Turkish Gallies; which ran some into one Harbour, some into another, as they could.

We being now, as I said, Five and Twenty Sail, as we were cruizing, we espied a Ship at Anchor, at the Leeward of an Island, who, suspecting what we were, slit his Cable, and made all the Sail he could to fly from us. He being to the Windward of us, and coming clear of the Island, the Wind was very hard, insomuch that his Main Mast was carried by the Board, whereupon he was forc'd to bear away before the Wind, and so unavoidably must fall in amongst us. Notwithstanding, he was resolved to fight his Way through, and held it stoutly a considerable Time; but unfortunately for him, his Fore-top-mast, by a Shot, was carried by the Board also; and so being disabled, was forc'd to yield; but politickly yielded by the Side of the Admiral of Algier, chusing rather to be carried to Algier than to Constantinople, knowing that at the latter Place no Money would prevail for his Ransom, as it would at the former. But after a long Contest between the Grand Turks Admiral and the Algerines Admiral, who should have the Captain of this Prize, the Admiral of the Grand Turks had him, rendring the Algerines Admiral many of the taken Slaves in lieu of him, and carried him to Constantinople, whence he was never to be redeemed. This
Captain

Captain was a *Leghornese*, and styl'd *Captain Paul*, whose Name rung among them, for he had been in his Time a great Plague to them, both by Sea and Land. His Ship carried about Forty Guns, and an Hundred Men. But tho' he had been such a *Scourge* unto them for many Years, yet the Slaves which were at any Time taken by him were kindly treated; insomuch that when we came to an Anchor at some Places, the Inhabitants would bring him *Fruits*, and *Wine*, &c. on board as *Presents*; especially in the Island called *Eustanchue*, or *Long-Island*, near *Scio*. In this Island, and in the principal Town thereof (by the Way) is a Tree of a prodigious Bigness, so big, that I question whether there be another like it for Bigness in the whole World; Under which are several *Coffee-houses*, *Barbers Shops*, and other Shops, and several *Fountains of Water* wherewith to take *Abdes*; and, if I mistake not, there are Five and Thirty, or Seven and Thirty, *Pillars*, some of which are *Marble*, and some of *Timber*, to support the Branches thereof. This Tree is Famous, to a Proverb, all over *Turkey*.

Some Time after we arrived at *Scio*, an Island since taken by the *Venetians*, inhabited by the *Greeks*, but govern'd by the *Turks*, about 15 Leagues on this Side *Smyrna*. The *Turks* had Liberty, for one Month's Time, to go home to visit the respective Places of their Nativity.

I went to *Smyrna*, and hired a Chamber there. And after I knew where the *Consul's* House was, I went thither, and enquired of the *Yenecherres* [or *Janisaries*] i. e. *Turkish Soldiers*,

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diers, which kept Guard at the Door, whether the *Consul* was at home : They then directed me to one of his Three *Interpreters*, who brought me to the *Consul*. The *Consul*, not knowing who I was, complimented me very much, because I was handsomely Apparell'd, and I returned the Compliment to him after the *Turkish manner*, and then delivered him my Letter of Recommendation. The *Consul* having perused the Letter, he bid the *Interpreter* to withdraw, because he should not understand any thing of the matter. After the *Interpreter* was gone, the *Consul* ask'd me, whether I was the Man mentioned in the Letter ? I told him I was. He said the Design was very dangerous, and that if it should be known to the *Turks* that he was any Way concerned in it, it was as much as his *Life* and his all was worth. But after he had discours'd me further, and found that I vvas fully resolved in the matter, he told me that, Truly were it not upon Mr. Baker's Request he would not meddle in such a dangerous Attempt ; but for the Friendship and Respect he bore to him, would do me all the Kindness he could ; vvhich put Life into me.

We had no *Englisch* nor *Dutch* Ships at *Smyrna* then, but daily expected some ; and he told me I must vwait till they came, and vvithal caution'd me not to frequent his House, unless upon some more than ordinary Business. A Day or tvvo after this I vvas sitting in a Barber's Shop, vvho vvas on *Armenian*, vvhere both *Christians* and *Turks* did Trim, and there vvas a Trimming then an *Englischman*, vvwhose Name vvas George Grunsell, of Deptford.

Deptford. He knew me no otherwise than a Turk, but when I heard him speak *English*, I ask'd him in *English*, Whether he knew any of the *West Parts of England* to be in *Smyrna*? He told me of one vvho he thought vv as an *Exeter Man*: vv which when I heard I was glad at Heart. I desired him to shew me his House, which he very kindly did; but when I came to speak with Mr. Elliot, (for so was his Name) I found him to be one of *Cornwal*, vv who had serv'd some Part of his Apprenticeship in *Exon*, vv with one Mr. Henry Cudmore, a Merchant. He was very glad to see me for Country's sake. After some Discourse, I communicated to him my Design, and hovv I had been vv with the Consul. He was very glad to hear of it, and promised to assist me, and told me, That I need not run the Hazard of going to the Consul's House, but that if I had any thing of Moment to impart to him, he vv would do it for me. I thought it good to follow his Friendly Advice.

In a Month's Time it was cry'd about the City of *Smyrna*, that all *Algerines* should repair to their Ships, vv which lay then at *Rhodes* (another Island inhabited by *Greeks*, as *Scio*, and govern'd by the *Turks*)

You must observe, that no *Algerines* are forced to return to *Algier* again, but they may discharge themselves when they please.

All this while no *English* or *Dutch* Ships came to *Smyrna*; the Consul and Mr. Elliot therefore consulted vv which was my best Way to take; To tarry in *Smyrna* after all the *Algerines* were gone vv would look suspiciously, and therefore they advised me not to tarry in *Smyrna*, but
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either to go to Scio with the *Algerines*, which is Part of our Way back to *Rhodes*, or else to go up to *Constantinople*, and when I were there to write to the said Mr. *Elliot*, to acquaint him where I was, and to stay there 'till I had Directions from them to return to *Smyrna*, or what else to do.

I pursued their Advice, and went with some of the *Algerines* to Scio, and there I made a Stop 'till all the *Algerines* were gone from thence, and writ Mr. *Elliot* where I was. A short time after he writ me, that he was very glad that I was where I was; but withal gave a Damp to my Spirits with the bad News that our *Smyrna* Fleet were said to be intercepted by the *French*; with the cold Reserve of Comfort, that it wanted Confirmation, and that they hop'd it was not true.

Now the Devil was very busy with me, tempting me to lay aside all Thoughts of Escaping, and to return to *Algier*, and continue a *Mussulman*. What with the Temptation, & what with the Disappointment, I was very melancholy. But here the Goodness of God was manifested to me in such a measure, that I at last surmounted all the Temptations and Fears that so furiously beset me, which were indeed very great: For it was suggested to me, first, That it was a very difficult, if not a desperate, Attempt to endeavour to make my Escape; and that if I were discovered in it, I should be put to Death after the most cruel and exemplary manner: And also, in the next Place, the Loss I should sustain thereby in several respects, viz. The
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Loss of the profitable Returns which I might make of what Money I had to Algier, and the Loss of receiving Eight Months Pay due to me in Algier, and the frustrating my Hopes and Expectation which I had from my Patroon, who made me large Promises of leaving me considerable Substance at his Death; and I believe he meant as he promised; for I must acknowledge he was like a Father to me.

After I had my Liberty to go from him or live with him, I chose to live with him; and he was so willing of it, that he gave me my Meat, Coffee, Washing, Lodging and Cloths, freely; and, in short, lov'd me as if I had been his own Child; which made me sincerely to love him, I do acknowledge. This was also a great Temptation for me to return to Algier.

In the midst of all, I would pray to God for his Assistance, and found it. For I bless God, that after all my Acquaintance were gone from Scio to Rhodes, I grew daily better and better satisfied; though my Fears were still very great, you must imagine, and I was indeed afraid every body I met did suspect my Design. And I can truly say, that I would not go through such a Labyrinth of Sorrows and Troubles again might I gain a Kingdom. For at this very Hour, when I reflect upon my Danger, my Concern revives, and my very Flesh trembles.

While I was in Scio, I wrote, as I said, a Letter to our Consul Mr. Ray, and to Mr. Elliot, acquainting them with what strong Temptations I was assaulted. They answered me with ve-

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ry kind and comfortable Lines, which gave great Life to my drooping Spirits.

The first Letter that Mr. Elliot sent me while I was at Scio, he directed to a Greek of Scio, who did Business for the Consul of Smyrna, to be deliver'd to me, naming me by the Turkish Name. I was altogether unknown to the Greek, so that he was forced to enquire among the *Algerines* for one of that Name; and indeed there were one or two more of the same Name with my self; but by good Hap, they were gone from Scio to *Rhodes*, otherwise 'tis odds but the Letter had come to the Hands of one of them, and then my Design had been discover'd, and I should undoubtedly have been put to Death there at Scio, or secur'd in the *Algerine* Ships, and my dreadful Punishment would have been reserv'd till I had been carried back to *Algier*, there to be made a Publick Example for all *Renegadoes* to take Warning by for the future; for 'tis certain Death for all in the like Circumstances with me, who endeavour to make their Escape, if it be known. And I have seen some executed at *Algier* for so doing: But the good Providence of God towards me ordered it better.

Upon this I wrote to Mr. Elliot, earnestly desiring him to direct me after another manner; which he was so kind as to do after this.

When I first came to Scio from *Smyrna*, according to the Advice of these my true Friends, the Consul and Mr. Elliot, as I have told you, I happened to take my Lodging at a *Hawm*, or Inn, adjoining to the Harbour, where were two *Algerines*, that were Spanish *Renegadoes*: I had

no Acquaintance with them at all, for they belonged not to the same Ship that I did, nor do I remember that I had ever seen them before; but we being all *Algerines*, soon became familiarly acquainted, insomuch, that they would fain have me lodge in the same Room with them: Accordingly I did; but the next Day I better consider'd on't, and thought it not convenient to be so near the Harbour, because the *Algerines* would be often asking of me when I would return to *Algier*; and laying Matters together, I thought likewise, that I were better break off Society with those two Fellows, which I did, and removed to one End of the Town, to a Greek's House, where I hired a Room. The two said *Renegadoes* found me out, and were still very desirous to be with me, to which I at length consented; and when I better knew them, their Company pleas'd me, because I could not observe any of the *Mohammethan Religion* in them; neither would they at any time talk of going to *Rhodes*, where our Ships lay, which made me, at length, to suspect that they were of my Mind designing to make their Escape. And what somewhat confirm'd me in this Suspicion, was this, The Younger of them would sometimes speak slightly of *Mohammed*, calling him *Sabbatero*, i. e. *Shoe-maker*, and the other would seem sometimes faintly to reprove him for it; and I also would see'n to shew my Dislike of it, tho' I was truly pleas'd to hear it. But it seems this was all to try me; and indeed I would sometimes try them too, and therefore would take an *Arabick Alcoran* in my Hand

Hand to read, of which they were both wholly ignorant, and they would both laugh at me, and at last came to pop the *Alcoran* out of my Hand, and blow out the *Candle*, and tell me I should read no more. At length we came to know one anothers Mind, and I found that they applied themselves to some *French Priests* in *Smyrna*, to make their Escape, as I did to the *Consul* and *Mr. Elliot*.

About this time I receiv'd another Letter from *Mr. Elliot*, in which he inform'd me, that the reported bad News concerning our Ships being intercepted by the *French* was true, but that he and the *Consul* had conferr'd that Day what was best to be done for my Safety ; and upon due Consideration were of Opinion that it would be in vain for me to wait for any *English* Ships, for it might be a long time before any came, and it would be Charge and Loss of Time for me to stay for them. And therefore they advis'd me to go off in a *French* Ship, tho' somewhat more expensive ; and in order thereunto, to hasten back again to *Smyrna* in the first Boat that came.

Accordingly I came to *Smyrna* again, and went immediately to *Mr. Grunfell's* House, who receiv'd me gladly ; for he, with my other Friends, was afraid that I had gone back to *Algier*.

I lodg'd at *Mr. Grunfell's* House, and kept my self very privately for the Space of twenty Days, 'till the *French* Ship was ready to sail : Where i vvas daily visited by *Mr. Elliot*, vwho i thank him) did alvays administer Comfort to me under my Fears, vvhich vvere not small,

particularly, Because i had heard how an English Man was serv'd who turn'd Turk in Algier, and made his Escape; and afterward, using the Seas, made a Voyage to Smyrna: The Algerines happened to be there at that time, and he being in a Barber's Shop, some of the Algerines passing by, seemed to remember him; he suspecting it, went away immediately: The Turks followed him, and he perceiving it, made the more haste, at which the Turks pursued him the more closely; and he, to avoid them, ran into an English Factor's House: But the Turks were so close upon him, that he had not Power to make fast the Door after him, so that they cut him in pieces. This vvas but a fevv Years before i came avvay: Which (together vvith my being acquainted too vvell vvith their Cruelty, vvwhich they glory in, vvhen it is, as they think it, for the Cause of Religion) fill'd me vvith great Fears, and dreadful Apprehensions.

Novv the French Ship in vvwhich i vvas to make my Escape, vvas intended to sail the next Day, and therefore in the Evening i vvent to go on Board, apparel'd as an English Man, vvith my Beard shaven, a Campaign Perriwig, and a Cane in my Hand, accompanied vvith three or four of my Friends in the Boat. The Boat vvas brought just to the House vvhere i lodged; and as vve vvere going into the Boar, there vvere some Turks of Smyrna vvalking by, but they smelt nothing of the matter. My good Friend Mr. Elliot had agreed vvith the Captain of the Ship to pay Four Pounds for my Passage to Leghorn, but neither the Captain nor any of the French Men knew who

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i was. My Friends, after they brought me safe a Board, took their Leave of me, and told me that if the Ship did not sail the next Morning, they would visit me again, which accordingly they did, the Ship not sailing, and brought me *Wine* and *Vittuals* a Board; upon which they were very merry, but for my part i was very uneasy 'till the Ship had made sail. I pretended my self ignorant of all Foreign Languages, because i would not be known to the *French*, who (if we had met with any *Algerines*) i was afraid would be so far from shewing me any Favour so as to conceal me, that they would readily discover me.

We had a *Months* Passage from *Smyana* to *Leghorne*, and i was never at Rest in my Mind till i came to *Leghorne*, where, as soon as ever i came ashore, i prostrated my self, and kissed the Earth, blessing Almighty God for his undeserved Mercy and Goodness to me, that i once more set footing on the *European Christian* Part of the World. The Custom of *Leghorne* (as well as of some other Parts) is, when any Ships come from *Turkey* or *Barbary*, not to suffer the Men (straightway) to come ashore, fearing, least their Country should be infected with the *Plague*, because the *Turks* and *Moors* Country is seldom intirely void of the *Plague*. Therefore, i say, they will not permit any to come ashore, but they and their Cargo are to perform their *Quarrantine*, i.e. to stay forty Days, after which, every Man of them is search'd by the *Physician*, and if they find no *infection* upon any of them, they are admitted ashore; but still, if any of them should

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chance to die within forty Days, then they must begin the *Quarantine* again. But when we came out of *Smyrna* it was pretty free from the *Plague*, which they having intelligence of, they order'd us to remain on the said *Island* only five and twenty Days; during which time, every day, *Necessaries* are brought to be sold, but the *Sellers* keep themselves at a distance from us, laying down their *Provisions*, and telling aloud the *Price*, and then we that *Buy* put the *Price* of them into a *Vessel* of *Water*, placed here on purpose, and afterwards they come and take out the *Money*.

It hapned a few Days after I had been upon the *Lazaret*, i. e. the said *Island*, that there came a *French Vessel* from *Algier*, in which were some *Dutchmen*, and one of them was a nigh Neighbour of mine in *Algier*, who was mightily surpriz'd, but very glad to see me; and said, that he, with the rest of his *Countrymen*, would be glad of my *Company* homeward, for that they had rather travel home by *Land* than by *Sea*. I was no less glad of their *Company* than they of mine; and therefore, after being permitted to go ashore, and tarrying in *Legboon* one Night, the next Day we went on our Journey. It was about *Christmas* time, when there was very frosty Weather, and great *Snows* fell, so that we travelled twenty Days in the *Snow*. The first Day we set out from *Legboon* we came to *Pissa*; from thence to *Florence*; from thence to *Bologna*; and so onward. We had a *Note* of all *Cities* and *Towns* we were to pass thro', as far as to *Ausburgh*. After I had travelled with

with my Company about Two hundred Miles in *Italy*, and just entring into *Germany*, my left Leg fail'd me, so that I was not able to hold on with them; whereupon they went away and left me, fearing their Money would fall short if they should stay for me.

After I was left behind, I was much troubled; but it pleased God to mitigate my Pains, and the next Day I followed them, but never could overtake them, they being always a Days Journey before me.

After I had travelled those Two hundred Miles with them, I was forced to travel Five hundred Miles (as they told me it was) on Foot afterwards in *Germany*, till I came to *Frank fort*. I fell into some Misfortunes in travelling through *Germany*; and among them this was one, viz. One Day I had travelled through a great Wood; and as I came out of it, I met with five *German Soldiers*, who bid me stand; I did; they examined me, and I gave them an Account of my self; they made me go back with them, saying I was a *Frenchman*, come as a Spy into their Country. I earnestly begg'd of them to let me go; they would not; but carried me back into the Wood again, and brought me to a by-place which made me very much afraid they would take away my Life; and ther they Rob'd me of my Money, as much as they could find, then beat me, and bid me be gone; but as Divine Providence order'd it, they did not strip me; for if they had, they would have found more Money about me.

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When I came to *Ausburgh* (which was the last place on the Note of Directions given us, of which I took a Copy when my Company left me) I thought the River *Rhine* had come up so far, but was mistaken; for I was inform'd, that I must travel farther, as far as *Frankfort*, which was off about an Hundred and fifty Miles more. No Remedy or Help there was, but put to it I must: Having therefore got Directions for as far as *Frankfort*, I trotted on many a weary step, till I came thither. When I came to *Frankfort*, the Gates of the City were just ready to be shut, and I offering to go into the City, the Centinel who stood at the Gate (they then had War with *France*) demanded of who I was. I told them I was an *Englishman*. They ask'd me from whence I came. I told them; but they would not believe me, that I came from *Leghorn*. They bid me shew my Passport, but I had none; which truly was the occasion of many Troubles to me in my Travels. I having therefore no Pass, they would not let me in to the City, but told me that I should go such a way, about a Mile and half off, and there I should find a Village; for there was not so much as one House without the Gates of *Frankfort*. I desired them to have some Compassion on my Condition; and told them, that I knew not the way to the said Village, and that it was almost dark; and also, that I was weary and faint. All would not prevail, and so the Gate was shut. I sat down upon the Ground and wept, bewailing my hard Fortune and their Unkindness, having not a bit of

of Bread to eat, nor Fire to warm my self, in the extreme cold Season which then was; though God be thanked I had a little Money: But there being just outside of the Gate little Hutt, or Tent, where the Soldiers kept Guard, the Corporal seeing me in such a Condition as I was, called me in, where they had a good Fire, and after I had warm'd my self he gave me some of his Victuals; for which seasonable Kindness I gave him some Money to fetch us some good Liquor: And I told the Corporal, if he would get me into the City the next Day, I would Requite him for it. Accordingly he did. I thought indeed there had been some *English* Merchants in the City, and desired him to conduct me to one of them, but he could find none. At length he brought me to a *Frenchmans* House, who had a Son that lived in *England* some time, and was lately come home again, who made me very Welcome. He ask'd me what my Business was; I told him 'twas to get a Pass to go safe down the River (for they are so strict there in time of War, that they'll Examine even their own Countrymen) and withal, desired him to change a Pistole for me, and give me instead of it such Money as would pass current down the River. For (as I told him) I have sometimes chang'd a Pistole, and before the Exchange of it be expended in my Travels, some of the Money would not pass current. He chang'd my Pistole for me, and told me what Money would pass in such a Place, and what I should reserve last to pass in *Holland*. And he was moreover so civil, as

to go to the publick Office to obtain a Pass for me: After which he brought me to his House a gain, and caused one of his Servants to direct me to an *Inn* the next Door, where I should Quarter, and bid me come again to him the next Morning, when he sent his Servant to call me, and also to pay off my Host, but I had paid him before, for which he shew'd his Dislike. After all which, he conducted me to the Rivers side, where was a Boat full of Passengers ready to go to *Mentz*. This obliging Gentleman (whose Name was Mr. *Van der Lab'r*) told the Master of the Boat, that he would satisfy him for my Passage to *Mentz*: And moreover, desired an Acquaintance of his in the Boat to take care of me; and when at *Mentz*, to direct me to such a Merchant, for whom he gave me a Letter, and therewith a Piece of Money to drink his Health.

When we came to *Mentz*, we were every Man to produce his Passport; and as the Passes were looking over, the Person in the Boat, who was desired to take care of me, sent a Boy to call the Merchant to whom I was to deliver the Letter; who immediatly came; and after he had perused the Letter, invited me to his House.

It happened this Gentleman was a Slave in *Alger* at the same time I was. He enquired of me about his *Patroon*, which I knew very well; and we talk'd about many other things relating to *Alger*. I received much Kindness and Hospitality from this Gentleman; he paid off my Quarters for that Night; and also

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gave me Victuals and Money, and for my Passage from *Mentz* to *Cologne*; and moreover, sent by me a Letter of Recommendation to his Correspondent there.

At *Cologne* I receiv'd the like Kindness, and had my Passage paid for to *Rotterdam*; and if I would, I might have had a Letter of Recommendation to some Gentlemen there too; but I refus'd it (with hearty Thanks for the offer) being loath to be too troublesome to my Friends and their Interest.

I found great Kindness at *Rotterdam* and *Helverfluyce*, whether our *Englifo* Packmen be so active. But when I came into *Engl*, to my own native Country, here I was very well treated; for the very first Night that I lay in *Engl*, I was impress'd for to go in the King's Service. And notwithstanding this, I made known my Condition, and used Arguments for my Liberty, with Tears, yet all this would not prevail, but away I must; and was carried to *Colchester* Prison, where I lay some Days. While I was there in Prison, I writ a Letter to Sir *William Falkener*, one of the *Smyrna* Company in *London*, on whom I had a Bill for a little Money; he immediately got a Protection for me, and sent it me, which was not only my present Discharge, but prevented all further Trouble to me on the Road Homeward, which otherwise I might have unavoidably met with.

When I came from *Colchester* to *London*, I made it my Business, as in Duty bound, to go and pay my Thanks to that Honourable Gentleman, from whom I receiv'd fresh Kindness.

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After this I made what hast I could home to dear *Exeter*, where I safely came, to the great Joy of my Friends and Relations, who had buried me in their Thoughts long before.

I was in *Algier* about Fifteen Years. After I went out of *Topsham*, it was about Half a Year before I was taken a Slave. And after I came out of *Algier*, I was well nigh Twelve Months ere I could reach home.

Thus I have briefly given the World an Account of my Travels and Misfortunes; and the good Providences of Almighty God towards me; which if it may do any manner Good, in any Respect, to any individual Person, I shall reckon it a great Happiness.

And as to my own part, I hope I shall never forget the Wonderful Goodness of the Lord towards me; whose blessed Name I desire to Glorify in the sight of all Men. And to him therefore, Father, Son, and Holy Ghost, be all Worship, Honour, and Thanksgiving, forever and ever! Amen.

O Merciful God, who hast made all Men, and hastest nothing that thou hast made; nor wilt thou holdst the Death of a Sinner, but rather that he should be Converted and Live; have Mercy upon all Jews, Turks, Infidels, and Hereticks; and deliver them from all Ignorance, Hardness of Heart, and Contempt of thy Word; and fetch them home, O blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made one Fold, under one Shepherd, Jesus Christ our Lord, who Liveth and Reigneth with thee and the Holy Spirit, One God, World without end, Amen.

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